

THE CHINESE RECORDER AND EDUCATIONAL REVIEW

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

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VOL. LXX

November, 1939

No. 11

EDITORIAL

THE AMSTERDAM CONFERENCE AND AFTER

That the World Conference of Christian Youth at Amsterdam was successfully held is almost a miracle. In July it seemed as if the impending war in Europe would prevent the holding of this large conference of youth, and to some it must have seemed foolish to spend much money and time on sending a delegation of young men and women to a place adjacent to the danger zone in Europe. However, once again Christian faith has triumphed over great difficulties and another mile-stone in the recent history of ecumenical Christianity has been passed. The delegates' accounts in this issue show clearly that the conference was worthwhile in giving a further demonstration of the fact that Christians from various countries can find fellowship together. This aspect acquires further and deeper interest as a result of the outbreak of war in Europe. In late August and early September international policies seemed to be in a queer mess, as certain erstwhile enemies now became friends and for a time it looked as if no one could prophesy accurately regarding the future line-up of the various nations in the coming world struggle. International politics seem to be very confused. Another major war has broken out. Doubt in the ability of right to conquer might seems to be creeping into the minds of many people. Wars in 1939, whether they be in the Far East or in Europe, are not like wars of 1914 or earlier. It is true that there is a firm determination to resist aggres-

sion and to preserve true democracy for the sake of the highest interests of mankind. The fight against wrong must be perpetually carried on. At the same time however, the fact that the war in 1914—1928 which was supposed to end war has not prevented the outbreak of further war, has caused many people now-a-days to be deeply concerned about the cause and cure of war. This attitude is particularly common amongst youth and amongst Christians. The fact therefore that some 1700 Christian young men and women from various countries met together in conference for one week is a fact that cannot be lightly disregarded. One reason for making this last statement is the fact that no society or organization other than the Church has been able to call together such a large number of youth from different countries. The Christian church feels it necessary and worthwhile to call such a gathering because pre-eminently the universal church stands for world brotherhood.

There are very many obstacles in the way of achieving real brotherhood amongst the nations. The article in this issue by Mr. Y. T. Wu reminds us that fellowship at world conferences of Christian groups must not make us blind and complacent since the fellowship achieved may have been too superficial. One young American delegate to the Amsterdam Conference wrote: "Amsterdam was not a satisfying experience and I am glad that it was not. We were realistically faced with the very great disunity of people who call themselves Christians. We saw that when it came down to facing real issues of what it means to be a Christian in specific situations we had scarcely any agreement. Yet we caught glimpses from time to time of a power that reaches up and beyond our differences and of a united Christendom far greater than any of us could comprehend." Those who strive for the true and lasting peace that mankind yearns for, must take into account the hard problems involved in the modern economic sphere as well as the real difficulties created by the aspirations of our various national groups. Hence Christians in all the warring countries as well as Christians in the neutral countries have a great responsibility thrust upon them. Christians can proclaim the message that God rules in the world and obedience to Him must come first; Christians can state their conviction that the need for forgiveness has to be continually stressed as no nation is perfect and true friendship and brotherhood cannot be realised unless there is a genuine desire for an understanding that will lead to reconciliation. Christ calls us anew to pray—to serve—to preach—to love.

THE CHINESE CHURCH AND THE WAR

The record of the Chinese Church during the last two years has been remarkable. The story of what has been done is one that needs to be told. A committee is at work on this project, and this committee very earnestly seeks the cooperation of all who can help to compile a worthy and complete record. Information, stories of experiences and pictures of all phases of Christian work in China during the period of the war are required. To publish a book that will adequately cover the scope involved in the above title, the committee appeals for materials to be sent in as soon as possible to Mr. Y. T. Wu, c/o National Committee Y.M.C.A.

The New Chinese Womanhood in Szechuen

YU CHIH-YING

MODERN warfare threatens places thousands of miles away from the battlefield. Any city is open to the attack of enemy planes at any time. This fact is what makes people aware of the dangers brought about by Japan's mechanized armed force. The city of Chengtu a thousand miles away from the scene of war is no exception. Life itself is threatened, and no property safe. High walls and fortified gates do not protect against bombs. In this feudalistic Szechuen women who, only a few years ago had never emerged from their palace-like "Kung Kwan," are now faced with two alternatives: either to be killed by merciless bombs or to fight to make war and aggression impossible in the future. Here, as in other regions of China, women are choosing the latter. They are breaking with the tradition of centuries and accept the challenge to contribute their mite with determination.

They break the bondage of the home and go out not only to attend lectures on the national political situation but on world conditions as well. They also organize themselves into groups for more serious and intensive study. Small groups of fifteen and twenty gather once a week discussing the nature and origin of the United Front in China, searching for ways and means to consolidate and fortify it. In order to understand women's part in building up the nation, they study the women's question at different historical stages of social and economic development. Books like *NEW WOMANHOOD* (柯崙泰著：新婦女論) and *WOMEN MUST CHOOSE* (董瑋南譯：大時代的婦女) are much in demand. By months of serious study, these young women are able to correlate their experiences with the national fight for freedom and democracy so that service to the nation is the immediate result of their awakening to their duty.

What can women do to help the country in fighting for a cause—the cause of national liberation from Japanese fascist aggression? Women come together making padded garments, gloves, underwear and comfort bags for soldiers. Such sewing circles are, on the other hand, a means of social contact, broadening women's outlook on life in general, expanding it beyond their usually small field of home and child care. Community singing of wartime and other songs is another means of expressing their new fellowship and mutual understanding. Work thus becomes a real joy instead of drudgery, and the participants experience for the first time the happiness of serving a worthy cause.

The basic work in organizing these women has been done by teachers of several government middle schools, the Y.W.C.A. and the war orphanages. These women's organizations have trained young educated women for active service. A large percentage of the latter then in turn have gone out to help women of lesser education.

Upon realizing the vast number of women who have not had the chance of getting any education, the newly enrolled women feel it

their duty to mobilize others of their sex for social service. How are they going about it? Like mushrooms, literacy classes for the study of Chinese characters for adult women have grown in different parts of the city in less than no time. Women workers, amahs, laundry women and home women flock to these crowded rooms, sometimes in the evening, sometimes during daytime. Pleased with their opportunity these women learn how to read and write, at the same time also absorbing some new ideas about national affairs and how to meet the present crisis. There are also classes now organized for homeless children. With their patient maternal love, women have taken the youngsters from the streets and are organizing them into groups for common schooling.

In this city there are about 3000 prostitutes, victims of our social and economic order. They live in horrible conditions. A small group of professional women connected with one of the women's organizations have begun to educate and organize this class of their unfortunate sisters. They have made arrangements with the head of the Bao Chia in the "licensed quarters" to get a pass for the district and have started a training class in which there are more than eighty pupils. With encouragement, the inmates of the now renamed special district realize the causes of their own circumstances and gain new hope.

But active women do not stop at giving the prostitutes some formal education. They have also made contacts with another group of women—mothers and wives of the conscripts. As there are more than ten thousand of these neglected women, the problem of organizing them is rather complicated. With the cooperation of the local government, this group of married and professional women have investigated the prevailing conditions and won the sympathy of this class of poor women. It is no wonder that these illiterate women, mostly with bound feet, are glad to attend classes for reading and writing and to participate in other social activities such as knitting, singing and dramatics. By a gradual process, these women, formerly oppressed by feudal bondage, begin to understand the cause for which their husbands and sons are fighting: the preservation of China's cultural heritage and national entity.

The Y.W.C.A. has been working along the same lines organizing young women for social activities of a productive sort. Married women come out of their homes regularly for discussion groups. They then organize themselves into dramatic clubs, singing groups and service corps aiding soldiers's families. Once in a while they go out into villages educating the masses for the understanding of our present national crisis. They try to bring new ideas to mothers and wives of conscripts by singing wartime songs and giving performances of simple plays. They establish close contacts with them and seek to help solve the problems of these wives and mothers. In addition, by participating in discussions they become keenly aware of national and international issues and wish to help others to have some understanding of these questions. Therefore they edit wall newspapers

dealing with all sorts of important issues on various occasions such as International Women's Day, May first and May fifth. They participate in parades which are organized to support urgent questions and demands and are ever ready to serve the need of the moment.

A rural service project under the sponsorship of the Chengtu Y.M.C.A. will illustrate what many small groups of women are actually doing to take their place in community and national life. Upon the invitation of the Rural Department of the Y.W.C.A., members of the Married Women's study group decided to go to Wenkiang—forty li from this city—to do some mass education work.

This group of young women had had no experience in rural work. They were not at all sure of their own ability. Therefore they wished at the beginning to have some leaders to help them plan and carry out the program. However, after unceasing encouragement, this group took steps to go ahead to plan for themselves the whole project. It was a thrilling experience to watch a group of married women who had not been interested in social activities after they had left school, begin to organize themselves for a worthy cause. They chose their own leader, selected two plays and found a director. Different committees were elected to be responsible for editing wall newspapers, preparing slogans, drawing cartoons and managing the business of the trip. As they were putting the whole project into execution, their interest and confidence in themselves began to grow. Real understanding and fellowship dawned upon them spontaneously. For ten days before the trip, they came to the Y.W.C.A. almost everyday to rehearse plays, songs and operetta and discuss together ways and means of meeting difficult situations. They invited a rural work expert to come to give them suggestions and necessary advice. Within a short space of time as they began to do the things of which they were capable, it was discovered there were artists, musicians, actresses, and writers among the group. Finally fifteen women, leaving behind for the time being their children, husbands, and various household affairs, started to the country on a very rainy day. On the muddy road, they remarked. "We feel we are in school again!"

The whole program, consisting of two one-act plays, one operatta, a simple talk and several patriotic songs, was given in Wenkiang Hsien on the day they arrived. It was such a success that more than 1500 country people came to the program. When the program was over, they refused to leave the place demanding that the actors should come to the stage again to prove that this was only a group of women.

The same program was again given in two different villages, each time with equal amount of success. Besides the big meetings, they decided to do something for the families of soldiers. Pieces of paper on which a word of encouragement was written were prepared to be placed on the doors of families who had members fighting at the front, and a little gift of salt was presented to each family. The whole group was divided into five squads, each with a banner CHENG TU Y.W.C.A. COMFORT CORPS (成都女青年會婦女慰問隊). They called on different families and offered to help them in anyway

possible. The women in different families were so grateful that tears came to their eyes. They could not possibly believe that "women of the town" took such pain and trouble to come to villages to give them a word of comfort. The value of this kind of work was two-fold. First, it was a real education to this group of middle class women, opening their eyes to many community problems. Second, it encouraged soldiers' families and promoted cooperation with the government.

The result of such training naturally is the mobilization of the latent forces among the masses of the so-called weaker sex. With the training they receive they begin to act on their own initiative. With new interests, new leadership is growing among them. Each group trained in turn goes out to organize various social activities. It has been thrilling to watch women with bound feet and prostitutes with banners—this formerly ostracized group now constituting themselves normal members of society—participating in parades on International Women's Day. Families of soldiers get together to make padded garments for their husbands, fathers and sons, this cause doubling their enthusiasm. Homeless children after short training go out to do mass education work. People are impressed when they see even prostitutes helping in "donation sale" by making many things in their free time. Women who have received first-aid training go out to serve the victims of bombardments in hospitals. Women who were illiterate but a short while ago and had no interests beyond a very narrow circle, now show great zeal to serve. They are willing to work for whole days in hospitals, some of them, being too poor, are exceedingly pleased to give full time if two meals a day are provided for their livelihood. In addition, they organize themselves into first-aid corps going out into the stricken areas to dress wounds immediately after bombings. Thus hitherto untouched potentialities are brought out for the building up of the New China.

A specific instance observed by the writer gives vivid proof of development of new womanhood. At a farewell party given in honor of the newly trained recruits who were about to leave this province, their wives got up to make impressive speeches. Those women, who habitually were too shy to open their mouths in public, after only a very short period of education, were able to make speeches in public, emphasizing the fact that their husbands were fighting for a cause—for national freedom and their own rights as citizens.

From the activities outlined above one can see that women educated and uneducated are bringing forth potential new life for reconstruction, developing new forces during the war in spite of destruction. We know that life is comprehensible through opposites. Destruction creates new life. The age-old oppression of women crystallizes their strength for active participation in bringing about this new life in China. The "Wild West" is no exception to this rule. Szechuen, for centuries an isolated and backward province, is taking its place in the orbit of national reconstruction and Szechuen's women are proudly assuming their share of the responsibilities and privileges toward the attainment of this end.

In Chekiang To-day

JOHN CURTIS

LIKE China as a whole and like Gaul of old the Chekiang Diocese is divided into three parts. We have an "occupied" area—much less "inhabited" than previously—round about Hangchow, we have a "war" area which begins anywhere outside Hangchow and runs across the Fuyang Hsien northwest towards Anhui, and we have the "free" area which includes all the right bank of the Chien T'ang River and all the left bank as well beyond the "line" which runs through Fuyang.

We of the Sheng Kung Hui have no work in the "occupied" area except in Hangchow and with regard to our work there all through the period of occupation we have had very much to be thankful for. None of our foreign missionaries were evacuated and none were directly interfered with. We were able to keep all our missionaries—men and women—four men, ten women, one retired woman-worker and one independent but partly attached woman missionary; of these, two men and eight women were in the Hospital, one woman and one man in the Branch Hospital (Lepers etc.) outside the city proper and the rest were in the heart of the city. We were fortunate in being able to keep all our Chinese hospital staff except a couple of "internes" and a few nurses who would not face Japanese occupation or whose parents insisted on taking them away, but it was a well-staffed efficiently-working hospital that went through the bad times and proved such a source of help and stability in the afflicted city. We also had our two Chinese clergy in the city and one in each of the Hospitals. We were much better off than the other missions who were each represented by one foreign man and rather a smaller number of Chinese clergy.

The matter that finally cleared away any hesitation there may have been about remaining was the request in November, 1937 from the Provincial Governor and Mayor that we should take over from them the inmates of a hospital they had been running with between three hundred and four hundred seriously wounded Chinese soldiers whom they could make no provision for. They put them in a school next door, provided all necessary equipment and money, also a staff which vanished just in time to make room for the staff of the Huchow (Methodist Episcopal South) Mission Hospital under Dr. Manget and Miss Morton to take over. These latter had evacuated to us a body and were moving back hoping to find work. They reached us at the psychological moment and took charge of the wounded soldiers next door, and though we got most of the credit they did most of the work! We had already quite a number of wounded soldiers in our own hospital and there was a busy time before the Japanese came, preparing all who could be moved for evacuation "across the river"; during the month that was left we evacuated about three hundred and were left with just over two hundred when the city was occupied. May it be said to the credit of the Japanese that they never interfered with these men in any way except that after seven months

one hundred convalescents were taken away and put under more careful guard but not in any way ill treated, and after another seven months the remainder were allowed to go free without any restrictions. This whole piece of work reflected credit on all concerned, our hospital staff, the Huchow Hospital staff, the Chinese Central Government who paid for all those who came to our own hospital, the Chekiang Government who paid for those whom they handed over to us and the Japanese for their scrupulous "non-interference."

The Leper and T. B. Hospital outside the city was also kept going in an efficient way, (we evacuated the orthopaedic children to the city hospital) and not interfered with though we had many alarms and excitements such as finding three Japanese cavalry men mounted on top of the hospital hill one day—the walls were not intact and these men were scouting!

Our local Red Cross Committee with Headquarters in the Hospital also did a notable work—we concentrated about 30,000 women and children in our various mission Y.M.C.A. and some other compounds and we just had enough foreign men (and two women!) to help the very efficient Chinese workers we had in the oversight of all these places and again we have to record a very successful piece of work. It needed constant care, day and night, (for Hangchow was much the same during the first three months of occupation as all other East China cities) to prevent soldiers from coming in, to persuade those who had got in to go out, to get the Military Police in specially difficult cases, but again the work was successfully carried through without any of the regrettable incidents reported from Nanking and elsewhere, largely due to the fact that our refugees were all collected into compounds that could be kept closed and that we had in most cases a resident foreigner as the last line of defence or at any rate continual visits from a responsible person. The Japanese Military Police also helped us in a great measure but at first they were very few in number.

It took several months before our refugees were all evacuated but at last only one which still has nearly 1,000 villagers from burnt out areas was left.

All this work led on to the resumption by degrees of our regular church work—some of the clergy have never returned but all our churches have long been back at work mostly with congregations of whom more than half are "new" people met during the great tribulation. In our own Sheng Kung Hui there were 50 adults baptized at Christmas 1938 and 79 at Whitsuntide 1939; these numbers are quite exceptionable in our work in Hangchow and are directly due to the work in "The bad times" and our experience is common with the other churches in Hangchow—"much people was added unto the Lord."

Most of the Christian community evacuated before the Japanese came—generally speaking only the poor remained—and financial matters are difficult on this account. All the churches combined in relief efforts last winter. They made clothes, they contributed money, they distributed rice provided by N.C.C. and Red Cross Funds and

they are beginning to lay their plans for next winter already. The church members led by their responsible leaders are getting out into community service in a new way in response to the dreadful need evident in the city and although a lot of old leaders are absent, the church is giving a very good account of itself in poor present day half dead, half populated Hangchow.

Schools "of sorts" are being carried on. Only the Roman Mission so far has registered a school with the present authorities, and as yet we have no plans for the future. We go on from day to day "in hope," but there is probably much more effective evangelistic work going on in Hangchow city now than ever before in its history. We usually have a big Sunday work radiating out from our Young People's Institute in Hangchow and there was a Teachers' Institute with about 60 young people present in July for a fortnight—and any Sunday afternoon there are over forty classes being held in the institute.

Now for area No. 2—the war area. Here we have little to report, only one of our parishes is affected and it only in about half its area—but many of our people suffered in the original fighting and many more had their homes burnt out and quite a number were killed. I was close by for a time in April of this year coming from the "free" side and was able to hold services in a couple of places where the catechists are carrying on—one of them is in close touch with the Chinese soldiers in the neighbourhood and at a service when I was there we had a Brigade Commander, his director of medical services, some other officers and some of the rank and file present, some of them Christians from other parts of China, some of them learning what Christianity means. The N.C.C. gave a grant of \$500 to help the people of this area and two of our Chinese pastors spent some time there in July to administer this money in various ways and to strengthen these suffering Christians with the sympathy and help that came through them and the N.C.C. from all over the world. We know little of the area just inside the Japanese side of the line—it is still a "front line area" and visitors are not welcomed.

In area No. 3—"Free China"—our Sheng Kung Hui work radiates out from Ningpo, Shaohing and Taichow and there is also what used to be worked from Hangchow along the Chieng Tang River and along the highway to Anhui. I was able to visit these areas in Oct.—Nov. 1938 on my way to Madras. In these days we could not get passes from Hangchow for a long enough time to visit the districts across the river via Shanghai and Ningpo or Wenchow so I left for Madras a couple of months early and then after my return I had most of April and May in these areas too. I was able to gather together a few of our Chinese leaders and the one foreign man we have there for a few days consultation each time. All the workers there are at their posts and the work (of all missions and churches) on the whole goes on under nearly normal conditions except that instead of our good highways we are back to our canal boats of every sort—all our advance in communications made in the last ten years has been lost, roads and railways dug up and destroyed as far as possible; there is no difficulty getting about but it is slower. School work has been carried

on under difficulties as air raids have at times been frequent. After various interruptions the Ningpo schools have all gone to the villages and in Shaohing they have early morning and late afternoon sessions, and the pupils are encouraged to spend the rest of the day in the country outside. In the large towns a good deal of help to passing refugees has been given and regular work has gone on, Sunday services in Ningpo at 6 a.m. and 5 p.m. I held a confirmation Service there on Whitsunday at 6 a.m. followed immediately by the ordination of four deacons. Conditions in Ningpo have varied—raids nearly eighteen months ago nearly emptied the city for a couple of months and then conditions gradually got back to normal till in April 1939 eight raids in quick succession inflicting much damage and many casualties on the civilian population once more emptied the city and after that business was all carried on early in the morning and late in the afternoon. Shaohing has been much less seriously bombed but quite enough to make the population very careful though business there has been much less interfered with. There is a large number of refugees in Shaohing from the areas across the river and the churches are busy in relief work. Chuki, a flourishing hsien city in the Shaohing district on the Chekiang-Kiangsi railway, was badly bombed and the greater part of the business area burned out—but it works away in makeshift premises seemingly as busy as ever. Up the Chien Tang River, Tung Lu has also been largely burnt out by air raids but it mostly remains in its ruins as nearly all the river trade has stopped now, as there is no access to Hangchow. Most other towns have been bombed but not so seriously and the people with the help of air raid warnings carry on.

Taichow, though farther from the Hangchow occupied area, is near the coast and had a useful little port at Haimen. Now Haimen is closed and often bombed and the towns inland, Huang Yen and Lin Hai (Taichow), are constantly bombed especially the latter where the people mostly live "out." Our women missionaries here as in Ningpo have been able to carry on but it is nerve racking work and holidays could not be arranged this summer as travelling is very difficult. But as I said earlier on—all workers are at their posts and the work goes on in most ways nearly normal.

I was able to visit all these districts during my two tours and hold confirmation services as usual. The people are able to get together as usual on Sundays, the clergy and other workers can move freely amongst their people and carry on their work and the people feel they are still Chinese and are expected and if necessary compelled to supply men for the army, so that everywhere there are recruits being gathered together and drilled. At the back of the line labour corps are at work and there are plentiful indications that although the enemy is near, the war is not ended. Everywhere the price of food seemed dearer than usual, many refugees, many soldiers, poor communications etc. etc., The effect of the war is evident everywhere but in most places at a short distance from the fighting area it is a case for the agricultural population of "business as usual!" The big towns are most affected by disruption of communications and stoppage of trade but if only the war could be brought to an end,

one feels that conditions would very soon be normal in "free" China and though in occupied China a longer time would be necessary as much material damage has been done, yet even there free communications would soon bring very much more normal conditions.

So there we are, (1) in Hangchow useful work with the new constituency and much community service, (2) a dead zone where the fighting line runs and where machine guns and sometimes artillery come to live at any time and then (3) "free" China with almost normal life in the villages and war conditions for business in the big towns—"We are troubled on every side yet not distressed, we are perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed."

We have no special plans, but just at present "carry on." I hope to have most of September, October and November "across the river" and we hope to have all the workers of each area gathered together somewhere in Ningpo, Taichow and Shaohing districts for a few days special meetings—the rest of the time I hope to spend visiting the various parishes and holding confirmation services and having fellowship with the Christians in all these places so that we shall mutually strengthen one another's hands in God.

—o—

Leprosy in South-West China

T. C. WU, M.A., B.D.

THE prevalence of leprosy in South China is proverbial, but comparatively very little is known as to the incidence of leprosy in the South-western provinces of China. This was chiefly due to the inaccessibility of the region on account of poor communications. But since the outbreak of hostilities, the condition has been greatly changed not only in the vast improvement of communications, but also in the centering of public interest in the South-west which has now become the "back door of China" and citadel of resistance.

By South-west we generally mean three provinces, namely, Yunnan, Kweichow and Kwangsi. On account of their geographical locations, warm climate and comparatively low economic condition of the people, it has been taken for granted that leprosy is prevalent in these provinces. But how prevalent it is, we have only a very vague idea.

The object of this article is not to furnish scientific data which are not available at present, but rather to pass informations and observations which the writer has acquired during his recent trip.

We shall start with Yunnan, once a hermit (as indicated by its very name the "Province South of the Clouds"), backward and insignificant province, but now rapidly becoming one of primary importance with industrial and mining centres and a back-door of international trade. Linked with Indo-China by a railway and with Burma by a motor-road, and endowed with fabulously rich natural resources,

Yunnan is destined to play a very important role in the life of the New China now emerging from the Sino-Japanese conflict.

Indicative of its high incidence, leprosy has been branded by the provincial government of Yunnan as one of the four major problems to be tackled with. In 1934 the Commissioner of Civil Affairs was instructed to draw up regulations and by-laws for eradication of the disease and was required to complete the establishment of sufficient number of leper hospitals or asylums for segregation of lepers before the end of that year. For one reason or another this order has proved to be a mere scrap of paper.

A more intelligent step was taken by the Yunnan Government by ordering its Civil Affairs Department to have a thorough-going survey made so as to ascertain the number of people suffering from this dread disease and to devise measures accordingly for their segregation and relief. As a result of the investigation it was reported in April, 1936, that out of the 129 districts of the province, 98 had leprosy with a total number of 6,398 cases.

It was further reported that there was built one leper hospital in the capital city of Kunming and 26 isolation camps in the following districts: Kunming (昆明), Ta-li (大理), Ta-Kwan (大關), Veng-sen (文山), Chi-chuen (劍川), Ma-long (馬龍), Mong-dze (蒙自), Teng-chuen (鄧川), Lu-Sien (瀘西), Sze-tsong (師忠), Chien-se (建水), Sing-ping (新平), Wei-dza (會澤), Mei-ding (牟定), Chung-nai (鎮南), Ziang-yung (祥雲), Lan-ping (蘭平), Lai-chong (蘭滄), Nee-san (硯山), Tung-hai (通海), Sei-zung (水仁), An-ning (安甯), Chong-ning (昌甯), Nyoh-chien (玉溪) and others.

There were, according to this report, 73 districts which were either preparing or not preparing to establish such institutions, but they were all ordered to complete same by the end of the year, 1936.

The rigidity and earnestness of the Yunnan Government in trying to stamp out leprosy is not to be doubted as evidenced by the following official notice issued by the Provincial Police Commissioner on January 20, 1934:

"In accordance with the instructions of the Department of Civil Affairs to the effect that whereas in the 371st meeting of the Provincial Government held on December 20, 1933, an action was taken to formulate rigid plans for prevention of the spread of leprosy and to instruct all municipal and district governments to investigate and report actual number of cases under their respective jurisdictions and to segregate the lepers in the neighbouring isolation camps; and whereas, according to the reports received from only 40 districts or one-third of the total number of districts there were found more than 2,000 cases of leprosy which indicates the existence of a most alarming situation; therefore be it enforced that those districts which have not established leper asylums or isolation camps as yet must do so without further delay and must report plans of execution ten days after receipt of this order; and that all the municipal and district governments, after receiving this order, must put out public notice at once to the effect that any family, which has

contracted leprosy among its members, must report to the authorities at once for isolation instead of hiding them; that each family in knowing a case of leprosy from its neighbours, is obligated to report same and bear mutual responsibility the failing of which will be punishable by law; and that the municipal and district mayors, who are found to be non-cooperative or lukewarm in executing the order, will be severely dealt with."

The following is an extract of the Anti-leprosy regulation promulgated by the Yunnan provincial government:

1. The Metropolitan Police Commissioner and the executive officials of different districts must, in cooperation with the local gentry, build leprosaria or isolation camps in places far away from cities for segregation of the lepers.
2. Every leprosarium or leper hospital must have at least one doctor who, in cooperation with the metropolitan and other leprosaria and drug factories, should purchase efficacious medicines for the treatment of leprosy. For those districts which are financially incapable of building leprosaria, isolation camps must be provided.
3. All cases of leprosy must be segregated from the community in order to prevent the spread of the disease and the healthy members of the leper's family are not permitted to stay together inside the leprosarium or isolation camp. Should the circumstances be such that some people had got to live together with their leprous relatives, separate living quarters must be provided for them in order to avoid contagion and suitable work be given them.
4. Every leprosarium or isolation camp must provide gardens and work shops for the light cases among the patients to engage in farming and manual labour so as to make them productive.
5. Those districts which have only a few cases of leprosy can establish a leprosarium or isolation camp jointly with other districts so as to reduce the expenses.
6. Those districts which are located near the provincial capital with only a few cases of leprosy can send their lepers to the provincial leprosarium, but they must bear the expenses proportionally with the Metropolitan Police Department.
7. The expenses needed for the establishment of such institutions must be raised locally by the Metropolitan Police Department and the district governments. In case of deficiency, petitions can be sent to the Provincial Government for subsidies and grants-in-aid.
8. In order to encourage and promote efficiency of the work carried out by the Metropolitan Police Department, district governments or gentry for prevention of leprosy, proper reward will be given and punishment meted out upon receipt of report by the government bureau which has the direct supervision of such a work.

9. The above regulations are to be rigidly enforced after proclamation.

We cannot but appreciate the spirit of the Yunnan Provincial Government as embodied in the above orders and regulations in an attempt to stamp out one of the greatest curses of humanity. But ideal is one thing; to translate the ideal into practice is quite another. Very unfortunately we find this thing true in Yunnan with reference to leprosy. The Anti-leprosy campaign in that province is still in an embryo stage and the measures adopted by the government are still on paper. There are two main factors which count for the "non-cashability" of these government orders: namely, lack of funds and lack of technical leadership.

There are only a few leprosaria in the province that deserve mentioning. The Chitung Government Leprosarium on the north-eastern border under the supervision of the Missionaries Memorial Hospital, the Mission to Lepers' Leprosarium at Stonegateway located about 20 miles away from the former, the Presbyterian Leprosarium at Kiulungkiang on the Burmese border, the Kunming Municipal and District Leprosaria located side by side about five miles away from the city at a place called "The Dog's Ricefield!", with an aggregate accommodation of not more than 300 cases, are comparatively the best, but they are all far from the level from the standpoint of buildings, equipment and modern treatment.

The most encouraging feature about the Anti-leprosy Campaign in Yunnan is, undoubtedly, its rural project now being carried out by its author, Dr. H. Y. Yao, the Commissioner of Public Health. According to the scheme of Dr. Yao, Leprosy Relief Corps headed by a leprologist and assisted by doctors, nurses and laboratory technicians, are to be organized with the following objects:

1. To train junior leprosy workers to be placed in different hsien leprosaria.
2. To organize village leprosy clinics.
3. To travel around in the country to survey, diagnose and treat leprosy patients.
4. To impart knowledge of leprosy to the country folks.
5. To devise for the province the best plans and methods of tackling the problem of leprosy.

The scheme seems to be so sound and practicable that it has won the hearty support of the Chinese Mission to Lepers and that a humble beginning has already been made under the personal direction of Dr. Yao. It is most confidently expected that before the year goes out some interesting results will be accomplished, thus furnishing wholesome stimulus not only to the Yunnan Government to tackle the problem of leprosy in a more thorough-going way, but also to the other provincial authorities and the Central Government as well that something must be done about it.

The leprosy situation in Kweichow is most obscure and so far there is no statistics available as to the incidence of this baffling

disease. But judging from the fact that Kweichow is one of the poorest provinces in China with a very wet and damp climate and very poor facilities for the preservation of public health and that it is a close neighbour to Yunnan, Kwangsi and Hunan where the prevalence of the disease is unquestioned, Kweichow certainly cannot be immune from leprosy.

So far as we know, there is only one leprosarium in the whole province. Located on the Szechuen border in the north and run by the China Inland Mission under the supervision of Sister Margarete C. Welzel, the Salachi Leper Home (撒那溪麻瘋院) in Pichieh has 42 lepers of whom 12 are women. Because of its singular and commendable services rendered to the most unfortunate people of mankind the institution is now being well supported by the provincial government, the American Mission to Lepers and the Chinese Mission to Lepers. It is interesting to note that General Chiang Kai-shek had taken a personal interest in this worthy institution by sending a telegram to the Kweichow Provincial Government two years ago asking the same to make an annual appropriation of \$1,800.00.

The plight of lepers in this province is in no way better than that of their fellow-sufferers in South China. They are mercilessly persecuted and very often have to flee for their lives on account of the intense prejudice against them of the general public. In referring to the accommodation of her newly established leper home Miss Welzel thus says in one of her letters to us: "How many may have to be taken in in the future no one knows, but you may be sure, as you may also know, that in this part of China are many lepers, while there is no other home beside this new attempt. One of the most advanced cases died a couple of months ago, but most of the others are improving more or less and are happy and grateful for their place of refuge, after being hunted for their life as it has been done so often before when soldiers were sent out to kill off the lepers they could find."

The Anti-leprosy work in Kweichow is far behind that of Yunnan and other neighbouring provinces. As a matter of fact, it has not been thought of by the government, much less by the public. This is not to be wondered at when we understand the fact that prior to the outbreak of hostilities there were only eleven qualified physicians including two missionary doctors in the whole province and that there was no machinery of any kind to look after the public health. The Kweichow Government had got neither the money nor the talent to tackle this problem, much less the problem of leprosy. There is in Kweichow an oft-quoted proverb which sums up very well the topographical and economic conditions of the province reflecting much light on the subject under our discussion. "There are no good roads for three li, no good weather for three days and no man possessing three dollars in his pocket!"

Since the inauguration of the Public Health Commission on April 17, 1938, the general health condition in Kweichow has been greatly improved and it is rather remarkable to note that despite the short time that has elapsed the public health machinery has already been set up in 43 out of the total 81 hsien and now 24 of them have

regular doctors and the rest trained nurses to protect the health of the public. In view of the excellent personnel of the Provincial Health Commission composed of such men as Dr. Y. T. Tsur, the former president of Tsing-hwa University, Dr. T. E. Lee and Dr. C. K. Chu, a former professor and a graduate respectively of the Peking Union Medical College, and adequate financial resources now being placed at the disposal of the Commission, the future of Kweichow's public health is very bright indeed. I had been personally assured by Dr. Chu that if the Commission were allowed to function for three years something would be accomplished towards the eradication of leprosy.

We now come to Kwangsi which is a close competitor to Kwangtung in the high incidence of leprosy. Kwangsi is reputed to be the best-governed province in the whole country and the writer wishes to verify this report from what he had seen and heard during his tour for there, unlike Kwangtung and Kweichow, banditry and lawlessness is practically unknown and everything seems to be in good order and high efficiency. But he must confess to say that he was greatly disappointed in the matter of leprosy control.

Despite the high incidence of leprosy the Kwangsi Government had made no attempt to survey the situation and so we have no knowledge as to the number of cases.

According to the original plan of the Government Kwangsi had at least four leprosaria located in Wuchow, Linchow, Nanning and Lungchow. But today there is only one in Wuchow actually functioning. The Lungchow Leprosarium had been in existence for sometime but it was most unfortunately destroyed a couple of years ago by an unprecedented flood.

There are a number of concentration camps for lepers in the province. The conditions of these camps are anything but satisfactory. We visited one near Nanning, the old capital of the province, which is typical of the rest. It is located about fifteen miles from the city on an island belonging to the district of Liang-Ching (良慶縣). There were 37 odd lepers including ten women being confined in that camp. Dressed in rags and looking pale, thin and filthy on account of poor housing and poor nourishment, they presented a most horrible sight. There were two main huts, one for the men, and the other for women, built very close together of grass and bamboo. The inside were narrow, dark and smelly without any provision for kitchen, bath or toilet. There was a small house back of the huts for the superintendent who had the charge of these poor souls. In front of the huts there was a small watch-tower wherein a soldier, with his gun fully loaded, was always on duty not so much for the protection of these outcasts as for the prevention of their possible escape! As we learned from the Health Commissioner, Dr. Liu, who kindly arranged this one-day-trip with a sailing boat and provisions and accompanied us with two other doctors and a nurse, these lepers were mostly picked up from streets and sent by the police. The majority of them were advanced cases.

We saw in this colony a little boy whose plight and tragic story had aroused our deepest emotion and sympathy. He was a bright

and nice-looking lad having arrived in the colony only three or four days ago. Though he was the sole occupant of a specially-built nice little hut located about 100 yards from the main huts, he cried most bitterly when we approached him. He refused to talk at first, but finally spoke in broken sentences after our persuasion and consolation. He told us that his name was Young Siao-Yung and he was now fourteen years old. Having lost both his parents he was taken care of by his uncle who was a man of some means and sent to school for his primary education. About a year ago he was discovered to be suffering from leprosy. His uncle did all he could to affect his cure by consulting all kinds of doctors and trying all kinds of medicine known to the country folks. But they were all of no avail. As his disease became worse day by day and persecutions from his neighbours and police more fierce and intolerable, his uncle, much against his wish, decided to exile him to the leper island. To show his affection and care for the boy, his uncle built a nice little "cottage" for him provided with necessary articles for his needs including a mosquito net which is a luxury to the eyes of his fellow-exiles on the lonely island. But Siao-Yung, being cut off from his dear uncle, relatives and school mates, was all alone in the world facing a gloomy future that only God knows. Hence his bitter cry.

One thought that had entered my mind most strongly at the moment of seeing the agony of that boy was that this boy, who looked so bright and promising and whose disease had every prospect of getting cured, should not be sent to that lonely island to share the fate of other lepers who were simply waiting for death. It was a social injustice to the highest degree. What a nice thing it would be if we could send that boy somewhere in China where there is an institution just to take care of such boys, whose number must be formidable in this country, not only to give them proper medical treatment, but also ordinary education and vocational training so as to fit them for normal life and active citizenship. No government or charity societies can make better investment of their funds than to build just such institutions. It seems to me that, in formulating our future policy of leprosy-relief, we shall make no mistake in changing our point of emphasis from the negative to positive. I do not mean by this that we shall stop helping the work for the so-called "burnt-out" or hopeless cases who must be taken care of. But I do mean that we must do more in the future for the newly contracted or untainted children whose partially doomed life must and can be salvaged.

As we have remarked before, Lungchow, which is located near the border of Indo-China, used to have a leprosarium and the Chinese Mission to Lepers had the honour of recommending three years ago a leprosy doctor for that institution in response to the request of his excellency Wang Shuh-tsu, the Civil Governor of Kwangsi. It was a great disappointment to us to find that institution non-existent as a result of a terrible flood. We were told by Dr. Lo Tsung, the local Health Commissioner, that plans were now under way to re-build the leprosarium with an accommodation of 1,000 cases and that he was

appointed chairman of the Preparation Commission. A perusal of the plan, however, has revealed the fact that the Kwangsi Government is far from being prepared to tackle the problem of leprosy. The Committee in Charge had asked the provincial government to appropriate a sum of only \$50,000.00 for construction and \$45,540.00 for annual maintenance of 1,000 patients. And yet the Government turned down the request and granted only \$20,000.00 for construction and half of the sum asked for maintenance to support such a vast number of patients! What can we expect of such an institution after it is built? The erroneous conception of lepers and leprosy control on the part of the Kwangsi Government needs to be corrected before any real progress can be made.

A general survey of the leprosy situation in South-west China has led us to the following conclusions: First, leprosy is widely spread in Yunnan, Kweichow and Kwangsi and the work of leprosy control is only in an embryo stage. Second, the knowledge of leprosy is sadly lacking on the part of the government officials as well as the general public. Educational propaganda, therefore, is a matter of paramount importance. Third, as leprosy is largely a rural disease, we greatly endorse the plan of Dr. H. Y. Yao to organize the Leprosy Relief Corps to go to the countryside with a three-fold program of survey, propaganda and treatment. Fourth, the need for trained doctors, nurses, technicians to engage in anti-leprosy work is even greater than financial resources. As Dr. C. K. Chu, the Health Commissioner of Kweichow, had said to me, "send us leprosy specialists and we shall start the anti-leprosy work at once." But whom can we send? And how many doctors in China are willing to go to the hinterland and join this crusade?

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A Projected Christian Community in China

P. C. HSU

China a land of religious and educational communities

THAT China is a land of religious and educational communities can be established by abundant historical facts. From time immemorial Taoists and others founded religious hermitages. Buddhist monasteries have been a potent factor in the religious life of the nation for over a thousand years. Confucian academies moulded the educational and public life of the nation for seven long centuries until the beginning of the present century. Since the introduction of Christianity into China, Christians, both Catholics and Protestants, have also established churches.

Religious community a fundamental urge but also a problem

Man, being a social animal, always seeks community life. But, as the purpose of the society at large is too indefinite and its organisation too incoherent, there have always been attempts to establish communities more compact and with a more definite purpose. Religious communities represent one expression of this fundamental urge.

As religions, in contrast with other aspects of human experience and institutions, hold a special view of the universe and life and hold it with zeal, they probably lend themselves more readily to this fundamental urge. So segregation is not an unnatural tendency in religion. But the danger is precisely here, for, while segregation may conceivably help to deepen the religious faith of the group and to realise religious living more intensely, it has time and again served to create an attitude of indifference and therefore isolation from the community at large. For any religious community truly to succeed, both values, viz., the deepening of religious faith and living, and usefulness to the larger society, must be conserved.

A growing personal conviction

That the Christian church has been serving a useful purpose no one can deny, but that its organisation is still too loose and that its fellowship lacks intimacy is perhaps also a fact. At any rate, for some years there has been a rather spontaneous movement among Christians in China for what is known as "fellowship." Many of the fellowship groups are in the church, but most of them have preferred not to define their relationships to the church.

Though I have always been a faithful church member, I identified myself with the "fellowship" movement almost from the very beginning. I was a founder of the "Life Fellowship" which for the last twenty years has been publishing a magazine called "The Life and Truth." I was chairman of the Christian Fellowship at Yenching for a number of years. Though I was by no means satisfied with these efforts, my interest is genuine, and I have been looking forward to identifying myself with a religious community or fellowship in a more thoroughgoing and permanent way.

Visits and experiments

Way back in 1924, I had the pleasure of visiting the Omi Brotherhood, then known as Omi Mission, conducted by Voris and Yoshida at Hachiman near Kyoto, and I was impressed by its international character and its ramification of activities. In 1930, I spent three days at the Haslev Folk High School in Denmark, and, though not specifically a religious community, its family atmosphere and its service to the life of the nation impressed me. In 1931, I caught a glimpse of the international character of Woodbrooke at Birmingham. A year later, I was invited by Henry Hodgkin to visit Pendle Hill near Philadelphia, and I was greatly impressed by its family atmosphere and its awareness of social needs. In 1934, I visited the Monastery of the Beatitudes in North China, and I was impressed by the selfless way the brothers lived, though I felt I could not accept their celibacy nor their asceticism toward the life of the intellect.

The accumulative effect of my reflection, participation and visits led me to take part in the first experiment in Christian Ashram on Kuling in 1935 conducted by Muriel Lester. Though the experiment lasted but a month, yet the discipline of manual labour and the fellowship we had had a profound influence upon my life. I had just decided to invest a number of years in Christian rural reconstruction in Central China where the Communist Red Army used to be, and so

the experiment was a good preparation for me. It was also there that I first met Gladys Owen and Christopher Tang. In the following summer, I went to Szechwan and conducted one month's experiment of Christian *Shu-yuan* (a Chinese term meaning academy in the Greek sense which probably is the nearest Chinese equivalent to the Indian term Ashram). My collaborator was Wallace Wang, who conducted another *Shu-Yuan* experiment on Mt. Omei in 1938.

My rural work experience needs a separate mention. The experiment was conducted under the auspices of the Kiangsi Christian Rural Service Union at a district called Lichuan. It was started in the autumn of 1934, and I joined it a year later as its first Chinese General Secretary. Its primary purpose was social service, aiming at reconstructing all phases of rural life in a devastated area. But it was essentially a religious community dedicated to social service.

Most of my colleagues were college graduates and a few returned from abroad. They were all Christians, and in whatever they did, education, medicine, scientific agriculture and cooperatives, and women and children, they did it with a Christian motive and spirit. The routine of daily life was as follows:— Rising at 6:00, morning watch (group) at 6:30, house work at 7:15, breakfast at 7:30, work in different departments beginning at 8:00 a.m., and sometimes finishing at 10:00 P.M., with hours for meals in between.

Though I could stay only two years with the experiment, it is still going on, as far as I know. As I look back, the experience has not only done me a tremendous amount of good, the fellowship we had together will be long remembered. In this connection, the memory of my association with several I especially cherish—Miss Hsu Yu-chi, Miss Wu Suen-i, Yu Teh-kang and others. The only adverse comment I would care to make about the experiment is that the initial group was not well chosen and all the way through the members of the staff have regarded rural service as a temporary trial.

My recent visit to America, England and India gave me further opportunities to see religious communities abroad. In India, I had the pleasure of spending two days each at Seigan with Mahatma Gandhi and at Santeniketan with Tagore. Both places were overshadowed by the figure of the leaders, Gandhi and Tagore. The atmosphere of Santeniketan was more intellectual and artistic, though the passion for religion and service is also clearly there. Further I was impressed by the fine moral sentiment of Tagore as evidenced in his letters to Nogouchi.

In America I revisited Pendle Hill, particularly for exchange of ideas on Christian pacifism. I also visited the Delta Farm near Memphis initiated by Sherwood Eddy and conducted by Sam. Franklin. There they are grappling with the problems of share-croppers and racial relationships. In England I spent long weeks at the Kingsley Hall, founded by Murial Lester and her sister Doris. In London, I also came into touch with Mary Osborn, Mary Hughes, Josa, and Elwin, all founders of communities. Then I revisited Woodbrooke, where I discussed religious community ideas with Jack Hoyland.

My visit to Bruderhof was much too short for me to do justice to them, but I was greatly impressed by their spirit of brotherhood and hospitality. The members of the Bruderhof were most enthusiastic to exchange ideas with me, and they assured me that they did not intend to exclude the emphasis on social service and intellectual life. To atone for the briefness of my visit, I am not only writing this article at the request of the "Plough," I shall also try to persuade some of my dear friends to make prolonged visits there.

Formative idea for the projected Christian community

As soon as conditions permit and as soon as a permanent nucleus has been built up, I hope a Christian community will be started in China. With some reluctance I am setting forth the ideas that I have conceived for such a community as many of my friends have urgently asked me to do. But I feel obliged to say that the ideas are only tentative and are undergoing revision all the time. I shall welcome reactions and criticisms from my friends and readers.

1. *Objective.* I entirely concur with the fourfold objective set forth by the Bruderhof near Swindon. The four points are: Christian communism, pacifism, work and normal relationship between sexes. But I feel social service and rich intellectual life ought to be added. If I am to characterise my ideal community, I would say it is productive (economically), cooperative (socially), serving (to the local community and to the large society), wholesome (sex relationship), pacifistic (standing for and promoting pacifism), socialistic (working toward an ideal economic social order) and liberal and vital (in thought and faith).

2. *Membership.* To be divided into three classes. (A) A permanent nucleus which is small in size, say a dozen. Whether they should take vows or not is a question that may be deferred, but they should declare their intention to become lifelong members and regard the welfare of the community as the primary purpose of their life. They should all be Christians and in full accord with the objective of the community. Further, every one of the nucleus should have received some special training and be prepared to take charge of some department of work. They own no private property and they receive no salary. (B). Members of the community. In addition to the nucleus, the community should have a much larger number of members, who, though not ready to become permanent members, are yet in sympathy with the objective of the community and are willing to join the community for a stated period of years. Their conditions of entrance can be worked out separately and some of them may later on become permanent members. According to my present state of thinking, they do not have to be professing Christians. (C) Supporting members who will consist of all those who for one reason or another are not able to become resident members of the community and yet are willing to help the community in other ways.

3. *Group discipline.* Discipline is very necessary, though it should be democratically worked out and self-imposed. Certain fundamental rules regarding community life, once agreed upon or accepted (for those joining later will have no opportunity to initiate

them) should not be changed without some very special reason. A certain amount of manual labour should be required of both groups of resident members. The community should, of course, have a leader.

4. *Activities.* In this community every one should work in one or another of the departments. At the time, I visualise the following lines of activities:—

- (A) Farm, work shops, coop. store and office.
- (B) Schools, training institutes, library and publications.
- (C) Clinic, hospitals and public health work.
- (D) Church, evangelism and retreats.
- (E) Industries, coops., and scientific agriculture.
- (F) Homes, work for women and children.
- (G) Music, practical art and dramatics.

5. *Equipment and funds.* To carry out these activities, a certain amount of equipment and therefore funds are necessary. My hope is that a certain initial amount may come from the outside world, but the community does not need to have all the equipment at once. A certain plan should, of course, be drawn up, and equipment may be gradually built up according to the rising needs and our ability to meet them. After a number of years the community ought to be definitely self-supporting, and a careful plan should be worked out toward that end.

6. *Location.* The community should be located in or near a larger community which it serves. Further the larger community should be typically representative of the life of the nation. Then it should be rural rather than urban.

A Few Additional remarks

The community that I visualise should be closely related to the Christian church. It exists to serve the church as well as the society. It will conduct various types of training for church and social service. It will be a place where church leaders and social service workers may come for retreats and conferences. It will be a place where workers tired of work may come and get refreshed.

Further, the community will serve as a meeting place for various religions and people of different faiths and creeds, so that better understanding and closer cooperation may result from such intermingling.

The community should serve as a lighthouse for learning and intellectual labour, in which may be worked out the integration of values in religion, philosophy, science and art.

Lastly, the community should not only be international in outlook and purpose, it may even be international in its make-up. It will definitely stand for international peace, and it will endeavour to work out peace ideas and ideals in concrete situations. It will be a link in the chain of the pacifist international.

The Kingdom of God and the Ecumenical Movement

Y. T. WU

RECENTLY there appeared in the Christian Century several articles by Dr. E. Stanley Jones and Professor Henry P. Van Dusen in which the two eminent Christian leaders carried on a friendly debate on the relation between, and the relative importance of, the emphases on the Church and the Kingdom of God as revealed by the findings of the meeting of the International Missionary Council at Madras in December 1938. This writer does not intend in this brief article to express any views on the debate itself nor on the soundness of the arguments advanced; he merely wants to set forth some of the reflections which have come to his mind as a result of reading these articles and from the point of view of the situation in China.

The emphasis on the Church and the reality of the World Christian Fellowship in the recent Christian world conferences is a right emphasis. In a world that is split by prejudices and antagonisms of nation, race and class, it is wholesome and timely to once more remind ourselves that the Christian faith stands above these man-made distinctions and that in Christ we are all one, whether East or West, rich or poor, black or white. The fact that the Christian Church is split within itself and has failed to be a healing and regenerating influence to a divided world makes it all the more important to take stock of ourselves and see what we should do in order to fulfill our mission. The ecumenical movement is therefore something which is born of the needs of the times and is worth the attention and devotion that has been given to it during the past few years.

But the ecumenical movement as we find it now also has its weak spots and dangers. The outstanding achievement of the ecumenical movement is the sense of unity and fellowship which is now increasingly felt within the different divisions of the Christian Church. But we must ask whether this sense of unity has not been achieved at the expense of honestly facing the underlying issues which have contributed to our division. I am not here thinking of theological differences. The ecumenical movement has been very wise in emphasizing practical tasks which we can do together rather than the unity of beliefs on which we may never be able to agree. I am thinking rather of the great social issues of today concerning which the Church has a message and on which the Christian forces are expected to express themselves clearly and fearlessly. I do not mean to say that the ecumenical movement has neglected these issues; the great world Christian conferences held during the past few years have shown us that this is not true. I am merely asking whether there is not in our mind, when we approach our ecumenical task, an inhibiting influence which would call us to a halt when in trying to face reality, we run the danger of splitting our fellowship or weakening our sense of unity.

The danger is that we try so hard to emphasize our agreements and ignore our differences that our fellowship and our sense of unity become superficial and are built on sand. We may depart from each other with a comfortable feeling that all is well while there is lurking within us all the time a sense of fundamental estrangement and discord. If we seem to have achieved a reconciliation, it would be unreal because we were so afraid to lay bare our souls to each other and to God that we still remain shut in from the white light of truth which would have liberated us from fear and distrust. If this is our condition, then God cannot speak through us because we are so obsessed with the way of man that we cannot see the way of God. For it may be that with God there is a way in which we can be true to our highest vision and honest with each other and yet attain a fellowship and a sense of unity which would transcend all our human weaknesses. It may be that we shall then each experience a cross in which our old selves immersed in the limitations of nation, class and state will be crucified and we shall be lifted up to that realm of penitence and forgiveness of one another in which we shall be made truly one by the spirit of God.

What I have said above is in line with what Dr. E. Stanley Jones so forcibly emphasized in his articles in the *Christian Century*. It does not suggest that we for one minute neglect the importance of the Church or of Christian unity, but it does urge that we give more serious attention to matters relating to the Kingdom of God which ought to be the central preoccupation of the Church and the true basis for Christian unity. But we must go even further. The idea of the Kingdom of God should be given a more definite content than has been usually given to it when this question is discussed. When we mention the Kingdom, we are apt to refer to something which embodies all the ideal qualities as we understood them to be implied in the Christian faith but which is so vague that it gives no clue as to what we should do now in order to bring about their realization. It sounds so much like a thing of the distant future which we may cherish to comfort ourselves in this distracted world but which gives no guidance to action in the situation which we are in. More often it clouds our vision and befuddles our mind by making a too sharp contrast between the Christian ideal and other theories or practices of social action which are considered to be un-Christian. The title "Christ and Communism" which Dr. Jones himself used for the title of one of his books is a case in point. It treats communism as something antagonistic to what Christ has to offer us, something for which an alternative should be found. While there is no doubt truth in this in a certain sense, yet it carries the wrong implication that communism is something that should be rejected as a whole. It does not give sufficient allowance to points of views such as brought out in John Macmurray's "Creative Society" or in the report on economic order of the Oxford Conference. It has little appreciation of what may be regarded as a partial realisation of the Christian ideal, even though it is clothed in anti-Christian ideology. But worse still, after it has brushed aside communism as

un-Christian, the alternative it offers is so vague that it hardly evokes an enthusiastic or a sensible response. This is the point which is so greatly to be deplored. Weakness and vagueness are unworthy of the Founder—Christ, and vague platitudes will not attract the youth of to-day. The mere idea of the Kingdom of God without being applied concretely to our immediate situation is so commonplace that no one would object to it and so nebulous that one can give it any explanation or content one pleases.

The present situation in China compels us to consider these problems more concretely and more realistically. In the first place, it will be probably difficult to get Chinese Christians greatly interested in what the Church is by itself aside from what it does as a Christian *movement*. For this reason they will not think of the ecumenical movement as an end in itself but as a means through which the Kingdom of God will be realized on earth. They will feel more keenly the emptiness of a unity which ignores fundamental issues and fails to bring about true reconciliation. In the second place, China in the present crisis is in need of a concrete program for reconstruction. Chinese Christians will therefore not be satisfied with vague generalities which do not help the solution of concrete problems. They will want to know how to deal with the situation before them and what their Christian faith requires them to do. Moreover with the present united front between the Kuomintang and the Communists, they will find it impossible to paint pictures in colors of pure black and white and have even to admit that rather than regarding the Communists as un-Christian, they have a great deal to learn from them. Some may go as far as feeling that so far as a social program is concerned there need be nothing which should prevent the Christians and the Communists to work together on their common task. It will therefore not be a question of "Christ or Communism" but one of what should be done here and now, whether it be Christians or Communists or someone else who do it. In the third place, it is not likely that Chinese Christians will be greatly affected by that trend of Christian theology so prominent in recent ecumenical conferences which emphasizes the sinfulness and helplessness of man in contrast to the power and grace of God. This is not because they do not believe in man's sin or in God's grace. It is because their whole outlook is orientated to an old civilization which is experiencing a rebirth—an outlook which is necessarily youthful and vigorous. They will therefore think more of man as a co-worker of God working out his own salvation, rather than of him as a victim of his own sin and unable to save himself except through the power of God.

The recent Madras Conference has made a very good start in giving an opportunity for the mind of the younger churches to express itself. May we hope that this process will go on and that through a frank sharing with one another we may see the truth more clearly and be better able to face the momentous problems that are with us in the present world situation.

The World Conference of Christian Youth

Amsterdam, Holland, July 24—August 2, 1939.

C. C. LIANG

Introduction

AMONG the cities in the Netherlands the Hague is well known, partly because it is the seat of the World Court and partly because it is one of the centres of international politics, while Amsterdam is famed because of its prominent place in the political, social, economic and cultural life of the Dutch Empire.

Amsterdam, a city with a population of 800,000 is the capital of an empire of 75 million people. It is the heart of Holland, a junction of international traffic by air, land and sea, a center of commerce and industry as well as a center of Art and Science, with 70 museums and collections, two universities, the world famous Concert Hall, large Exhibition Buildings and the old-established Zoological Gardens. Amsterdam is usually called the Venice of the North, a half-moon shaped city with about 50 canals (Grachten), 400 bridges and 4,000 ancient buildings and monuments. The gay excursion boats, the beautifully decorated tea houses and the most fascinating landscape in general have made her a leading center of amusement. Tranquillity, beauty and culture impress every visitor to the city.

Amsterdam was chosen as the meeting place of the first World Conference of Christian Youth ever to be held. The famous, spacious Concert Building served as Auditorium for the large meetings and as offices for the Conference administration.

The Sponsorship of the Conference

The Amsterdam Conference was under the auspices of several world organizations. Those directly responsible were The World Alliance for International Friendship through the Churches, the Provisional Committee of the World Council of Churches (in process of formation), the World's Alliance of Young Men's Christian Associations, the World's Alliance of Young Women's Christian Associations and the World's Student Christian Federation. Three years ago, they named a General Conference Committee in charge of the preparations by allocating members of their staffs to give considerable time and thought to this task. They also shared the financial responsibilities according to the proportion of delegates representing them.

The International Missionary Council, the World Conference on Faith and Order, the World Sunday School Association and the World Christian Endeavor Society were collaborators.

The Objective of the Conference

Fifteen hundred delegates were expected to meet at Amsterdam. Each delegate was reminded that he or she should consider himself or herself as an ambassador of the whole community of Christian Youth and, at the same time, should look upon the Conference as a matter of personal concern.

The objective of the Conference, as announced in one of the conference documents, is quoted below:— "The Conference will gather representative young members and leaders of the youth work of the churches and of all national and international Christian youth movements. It aims at confronting Youth with the results of the world gatherings of the Christian Churches and the Christian youth movements in the years 1937 and 1938. The purpose is to mobilize Youth to witness to the reality of the Christian Community as the God-given supra-national body to which has been entrusted the message of the victory of Jesus Christ over the world's spiritual, political and social confusion."

Preparation for the Conference

The ten-day conference at Amsterdam was simply the consummation of a long process of preparation. The Conference Committee and the Program Committees had been busy ever since they were organized or appointed. The responsible national movements started to work on the personnel of their respective national delegations, with special emphasis on their qualifications and representativeness, and on finance as soon as the conference project was announced and accepted. Each national delegation as a group, made necessary preparations. Each individual delegate received conference materials, study outlines, documents and practical instructions, and shared these not only with the authors but also with his or her fellow-delegates long before they reached Amsterdam. Therefore, the Amsterdam Conference was a conference of prepared groups and individuals.

Before the opening of the Conference, the Conference authorities, the fifty specially invited leaders and experts, and the one hundred and fifty leaders selected from the delegates had a two-days' conference at "Woudschoten" near Amsterdam. During these two days of fellowship in spiritual and intellectual sharing, these leaders with different capacities not only got acquainted with each other but were well equipped with a thorough understanding and a clear knowledge of the nature, organization, and program of the Conference.

The Representativeness of the Conference

The world character of the conference was signified, not only by the sponsoring World Organizations, but by the number of nations and representatives. It is no exaggeration to say that no other representative gathering has ever brought together as great a number of official delegates from as many countries under any auspices, on any occasion, anywhere in the world, not excepting the League of Nations. There were 71 countries represented with 1,375 official delegates and approximately 400 official visitors and observers. The conference membership totalled 1,775.

More than 500 came from 20 nations on the Continent of Europe, but Germany and the U.S.S.R. were not included in these. Delegates from Great Britain and North America totalled about 600. South America sent 25, Africa 25, Australia 45, and Asia 115. To be brief, geographically speaking, not a single corner of the world was left unrepresented.

A much larger number of Christian groups was represented than the number of nations. There were representatives from 220 religious organizations present at the conference, including the churches, Y.M.C.A.s, Y.W.C.A.s, Student Christian Movements, National Councils, Youth Councils, etc.

The most outstanding fact was that the Conference was a real youth gathering. Fifty-eight percent of the delegates were under 26 years of age. The age with the greatest number was 24. Forty percent of all those present fell in the 25-26 years group. The limited number of visitors were all associated with youth work. Most of the delegates were students or student leaders. Thirty-five percent were Christian youth workers. Forty percent were women.

The Program of the Conference

"Christus Victor" was the main theme of the Conference. The Conference was a large gathering, but the program could be classified under five categories, namely, the worship services, the plenary meetings, Bible study, Discussions and special events.

1. *The Worship Services.*

Every national, racial, church or religious group in the Conference was a minority. The historical backgrounds, traditions and attitudes toward the rituals and forms of worship were as different as the Orthodox and Congregationalists, Baptists and Luthers and Quakers; and there were still others who did not believe in Church forms or organizations.

As it was impossible to adopt one and the same type of worship, the Worship Committee had so planned and arranged the daily morning services that every delegate would feel at home in at least one of the services, and strange in others. In other words, there was always a minority acting as hosts and a large majority as guests invited to share the richness of the Christian traditions and to acknowledge the wonderful ways that God reveals Himself to every individual or group who worships Him in Spirit and in truth irrespective of differences in rituals or forms of worship. This fellowship of spiritual sharing taught people to be tolerant and to appreciate what was different from their own, instead of to criticize and to condemn it.

Consequently, the week day morning service program included "The Free Church Tradition of Worship," "The French Reformed Liturgy," "The Hungarian Lutheran Tradition," "An African Negro Service of Worship," "An Indian Service of Worship" and "An American Service of Worship" conducted by members of these respective churches.

On account of the serious differences in sacramental or eucharistic doctrines, it was also considered impossible to arrange one communion service for all the members of the conference—a service at which we might all receive the Sacrament together and manifest our unity in Christ. For this reason, four Communion Services were arranged: one for members of the Reformed and "Free" churches which was open to all baptised members of other churches who wished to participate in the Sacrament in the Dutch Reformed Church; one for Lutherans and others who were entitled, and wished, to receive

the Sacrament in the Lutheran Church; a third for Anglicans and members of churches in Communion with the Anglican Church; and a fourth (on Monday morning) for members of the Orthodox Churches.

This manifestation of the disunion of the Christian Churches was a distressing experience to many of the conference delegates. However, the arrangement enabled the delegates to understand the attitudes of the different churches on the question of inter-communion. The churches are divided not only in organization but also in doctrines and the fundamentals of Christian beliefs. Loyalty to one particular confession might become a barrier to the unity of the whole of Christendom. It also raised the question whether or not we should follow church regulations rather than personal conscience.

2. *The Plenary Sessions.*

There were altogether ten plenary Sessions in which all the delegates listened to addresses in the Concert Hall right after the morning services. The speakers were Christian leaders of world renown. The subjects of the speeches were specifically related to the theme of the day's Bible study and discussion. "Jesus as Lord" was the subject of an address by Archimandrite Cassian; "The Christian in a World of Conflict," by Prof. Reinhold Niebuhr; "Can Men be Brothers," by Dr. G. F. Macleod; "Our Daily Bread," by Rev. E. Lauriod; "The Christian Community in the World of Nations," by Dr. T. Z. Koo; "The Christian, the Churches and the Church," by Dr. Bjorkquist; and "The Christian as Ambassador," by Dr. John R. Mott. The opening evening session was addressed by the Archbishop of York, and the last plenary session was intended to receive reports from the coordinators and group leaders of their impressions and comments on, the Bible study and discussion groups.

Full texts of these speeches were printed in advance in the two of the three official languages which the speakers do not speak. This enabled every delegate to follow the addresses without verbal interpretation.

3. *Bible Study.*

Bible study occupied a very significant place in the Conference program. On each of six mornings, all the delegates spent an hour and a half in Bible study by following the themes and passages given for each day. The 1,350 official delegates were divided into 43 groups with 30 to 35 members in each. Each group had one Bible study leader, one discussion chairman on the special subject, one co-chairman and one secretary. These four leaders were chosen from four nationalities, if not four races. The members of each group were composed of as many nationalities, races, confessions and organizations as possible. Therefore, each small group was a miniature world conference of Christian youth. Coordinators and experts were assigned to look after six or seven groups in various sections. These leaders met at the lunch or supper hour in order to exchange their daily experiences of achievements and difficulties.

The objective of Bible study was to seek together, to know and to do the will of God, and to think through the concrete and living issues with which we are faced in the light of the Gospel.

The study outline was well prepared with topics, texts, themes and questions for study with Biblical references. These six topics were centered on the main theme for each day of the Amsterdam Conference to coincide with the platform addresses. These studies were an attempt to point out the truth in the Bible, in reply to the outstanding problems confronting mankind, especially the Christians in the modern world. Reconciliation with God Who is revealed by Jesus Christ, acknowledging the authority of Christ and witness unto Him will produce the natural and necessary consequence of reconciliation between men, between nations and between races.

It is needless to say that these studies deeply touched the hearts of the delegates and reached the foundations of our present-day problems. Our backgrounds and difficulties were as different as the facts stood, but we could always find a common understanding and a spirit of harmony and love, whenever we were willing to listen to God's voice and obey the divine Will.

4. *Discussions*

The 43 study groups were divided into seven main sections each of which had a special discussion subject. Each delegate was free to choose any one of the seven. Three books were specially prepared on these subjects.

It was interesting to know the choice of subjects made by those present. Nine groups with about 300 persons chose the subject, "Christian Youth in a World of Nations," five groups with about 150 dealt with the subject "Nation and State." About 120 in four groups studied the theme, "Christian Youth in the Economic Order." About 250 were divided into eight groups to study the subject "Christian Youth and Education." There were only two groups with about 70 which explored the theme "Christian Youth and Race" and three groups with about 100, who discussed the subject, "Christian Marriage and Family Life." Twelve groups with nearly 400 devoted themselves to the subject, "The Church: Its Nature and Mission." The group divisions revealed that practically half of the conference delegates were attracted to the sections dealing with the subjects "The World of Nations" and the "Church."

The Amsterdam Conference was not a legislative body, but a conference of individual Christian Youth. No resolutions were passed by the Conference, but the results and general impressions of these discussions were reported in the last plenary session and will be printed in the final conference report.

5. *Special Events*

(1) The Opening Session.—No one attending the Amsterdam Conference could forget the impressions of the opening session which took place on July 24. The sight in the large Concert Hall, beautifully decorated and lavishly beflagged with the Colors of the different nations, crowded with young men and young women from all parts of the world sitting in national groups arranged alphabetically, facing a great blue banner over the platform bearing in letters of gold, the words "Christus Victor," certainly created a very deep impression on those present.

Besides the messages of welcome from the royal family and the Government of the Netherlands and the speeches made by the Conference authorities, the atmosphere of unity and solidarity transcended all racial, national, cultural and confessional differences. At the role call of the national delegations, the Christian truth revealed itself spontaneously. Every delegation, when called, stood up and was greeted by other delegates with applause. Special sympathy was expressed with the delegations which represented the nations afflicted with war and persecution, through specially prolonged applause which did not fail to touch the hearts of those for whom it was intended. In a world where might is right, the weak and the oppressed can command real sympathy and respect only when Christ is victorious and the Christian truth is triumphant.

(2) **The Official Reception of the Dutch Government.**—The Government of the Netherlands kindly invited all the members of the Amsterdam Conference to a reception held at the famous Rijksmuseum. About 1,500 delegates in their most colorful native costumes presented themselves to the Minister of Education, country by country, as they entered the hall of the Museum. They were entertained not only with delicious tea and refreshments, but with beautiful objects of art, mostly paintings, which represented collections by the Dutch Government and people through many generations. This great event made the delegates feel they were guests of Holland, and afforded them an opportunity to express their gratitude to the Dutch Government for all the courtesies and consideration which it had shown to them. Youth from all over the world were united in Holland.

(3) **The Conference Excursions.**—On a bright sunny day, about 1,300 members of the conference took part in the three excursions planned by the Conference Committee of Amsterdam, which generously acted as host. These three groups were so divided as to enable them to see the old Dutch towns where the people still preserve their native costumes which they could not see in the cities, the reclamation project at IJmuiden, the famous cheese market town of Alkmaar and the town of Heillo by trains, boat and walking. The orderliness, cleanliness and beauty in general of the country and the healthy condition of the people convinced the visitors that the building of the Dutch Empire with 70,000,000 people was not accomplished by accident.

(4) **The Dutch Youth Rally.**—Dutch youth contributed much to the success of the Amsterdam Conference through planning, service and finance, but the Rally constituted their only direct contact with the Conference members. It took place in the great Ajax Stadium. Before the arrival of the delegates, the stadium was already filled with the youth of Amsterdam. When the national delegations were parading through the stadium in alphabetical order, with national banners in front of each group, the air was filled with joy and sustained applause of welcome. Dutch youth and youth from every corner of the world were united in that most exciting and thrilling experience.

The program including community singing, folk songs by the African delegates, singing by the Orthodox Church choir and ad-

addresses by the chief conference personalities, made the rally most meaningful and enriching.

(5) **The International Night.**—On one of the evenings, the large concert Hall was filled with a joyful and harmonious atmosphere. Each national delegation was given about five minutes to contribute to the program. Time was limited but the folk songs, folk dances, short plays and music in general revealed the cultural richness of mankind. Sharing and mutual appreciation of our cultural achievements might serve as one of the means of bringing about international and inter-racial understanding and fellowship. Chinese community singing, Chinese folk songs, shuttle cock, and the bamboo flute added much to the Oriental color in that international evening.

The China Delegation

The Chinese delegates were selected and sent by the National Christian Council of China, the Young Men's Christian Associations of China, the Young Women's Christian Associations of China, and the Chinese Student Christian Movement. There were twenty seven delegates in all, sixteen of whom were men, and eleven women. Twenty went direct from China and seven joined the delegation at Amsterdam from England, France and U.S.A. Eleven were students or recent college graduates, and the rest were young social, educational and religious workers. With the exception of two or three, all members were under the age of thirty-five. They came from twelve different provinces, including Szechuen, Kweichow and Yunnan in Free China; Hopei and Honan in occupied areas; and from semi-occupied areas in Central and East China. Except in one case, no two delegates represented the same organization or institution. Therefore, the representativeness of the Chinese delegation is worth mentioning.

The group leaders in Bible study and Discussion at Amsterdam were chosen from among the delegates. One Bible study leader, two discussion chairmen and six co-chairmen were selected from the Chinese group. Thus, one third of the Chinese delegates served as leaders at the conference.

There was little chance provided for self-expression for any one of the national delegations, but there was plenty of opportunity to report on the China situation and the Christian activities in China in the small groups, especially in the discussion periods. The Chinese delegates were scattered in all sections except the one on "Race" and in as many groups as possible.

The presence of such a large delegation from China was a surprise to the conference authorities and fellow-delegates, especially those from the Western countries. Already war has been raging on Chinese soil for more than two years, and the end is not yet. The war area has extended to ten provinces, and the entire Chinese coast has been blockaded by foreign forces. The Chinese currency has greatly depreciated, money is needed everywhere for the war as well as for the reconstruction projects, and travel from China to Europe is much more expensive than it used to be. In view of this

situation, the sending of twenty delegates directly from China amazed everyone familiar with the situation in China.

The presence of the Chinese delegation at Amsterdam has served to remind the whole world that China is as interested in world affairs as ever. The Chinese Government puts no restrictions on her youth attending such world gatherings. The Christian community in China remains, and will remain, a part of the Christian Community of the world. The financial difficulty in these trying times was overcome by the faith, courage and effort of the leaders of the Christian organizations responsible for sending the delegates.

The China delegation was much obliged to the overseas Chinese leaders and Chinese Christian communities, such as those in Hong-kong, Saigon, Singapore, Colombo and the cities in Holland for their hospitality to, and deep interest in it. If another youth gathering of this kind is convened again in the future the overseas Chinese youth as well as their sisters and brothers in China should be represented.

Conclusion

"What has been accomplished at the Amsterdam Conference" is a question in the minds of many. The results of this conference can not be measured by dollars and cents, nor determined by the general momentary impressions gained by the delegates and observers. It cannot be judged by the unchanged conditions of the world nor proved a failure by the outbreak of the Second European War which started exactly one month after the close of the Conference, or even before some of the national delegations arrived back in their own countries. The conference was not an end but a beginning. The results are far beyond what we can see or think about. It was the first world youth gathering of its kind. It has strengthened the foundations of a world Christian Community, visible as well as invisible. The spirit of fellowship and tolerance, the respect for the weak and neglected, and the sympathy expressed for the afflicted and oppressed demonstrated at Amsterdam will transcend all human relationships. "Christus Victor!"

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The World Conference of Christian Youth

Amsterdam July 24th to August 2nd 1939

LIU EN-LAN

FROM July 24th to the 2nd of August, 1939, there was held at Amsterdam, Holland, the most widely representative gathering of Christian youth from the geographical point of view of which there is any record in history. There were present 1500 young men and young women from seventy different countries or separate areas of the world. Among the group there were exhibited every shape of head, every cast of countenance and all colors of skins and also a great diversity of thoughts and expressions. It was indeed a remarkable collection of specimens in a museum of humanity.

However, in this chaos of diversities, some system of order and unity was found. The difficulty in language was conquered by using three Conference languages, English, German and French. All notices, worship speeches and all kinds of reports were printed in three languages. When a lecture was delivered in one language, it was always printed in the other two. The delegates could follow the printed text in the language he or she understood even though he listened to sounds that meant nothing to him. Therefore he can always get the idea of the speaker from the text and at the same time know the spirit of the meaning of the speaker by his manner of delivery.

One must admit that the differences in our backgrounds do stand in the way of genuine fellowship. I must confess that the experiences of the first few days were rather painful. Many others confessed the same after we learned to know each other better through our common background of the Amsterdam experiences. The first painful realization was the degree of depth and intensity of the effect of our varied backgrounds upon our minds and thoughts. They are deeper than I have ever realized before. Secondly it was the realization of the "non-Christian-ness" of us, the so-called Christian youth. The discovery that I was disillusioned by the rosy picture in my own mind has almost shattered all my hopes for a while.

The Conference Programme

Facing the difficult task of welding into one a heterogeneous group of young people from seventy nations at a time of acute international unrest, the World Christian Youth Conference, the first of its kind, has made a positive step forward in helping the Christian youth to seek for unity in the midst of chaos. Despite organizational, theological, and language differences, the conference programme has aided in developing a conference from which is emerging a fuller sense of Christian fellowship between national delegates.

The normal daily time schedule and the places of meeting were as follows:

- 7:30— 8:30 Breakfast in lodgings
- 9:00 Worship in the Concert Hall
- 9:30 Plenary session in the Concert Hall
- 10:30 Bible Study in School rooms
- 12:45 Luncheon in restaurants
- 4:00 Tea in the School buildings
- 4:30 Discussion groups in school rooms
- 7:00 Dinner in restaurants
- 8:30 Plenary session in the Concert Hall.

The actual programme, however, was much heavier than it appears here on paper. Because the lodgings were long distances from the Concert Hall, it took most people nearly 20 minutes by trams. Especially when we did not know which line to take or the secrets in changing trams, we had to allow fully half an hour for transportation between the lodging and the Concert Hall. Again the school rooms were at least fifteen minutes walk from the Concert Hall, and moreover the lectures usually lasted over an hour in length.

And then the school rooms were again a long distance from the restaurants. The distances varied from different school rooms to different restaurants, and provided one did not get lost, the time required ranged from 15 minutes to half an hour. There appears to be an interlude of 2 hours between luncheon and afternoon tea in the program but the truth was not so. For there were numberless delegation meetings called, to fill in the gap. Such as the Church delegation meetings: Presbyterian delegations, Methodist delegations etc; the organizational delegation meetings, such as the Y.M.C.A. delegation, Y.W.C.A. delegations etc; the National delegations, such as the U.S. delegation, the China delegation, etc; then there were the Inter-delegational meetings such as the China-India delegation meeting, the U.S.-China delegation meeting; and then there were the reunions and interests meetings such as the "Knights of Peace" and "All Wood-brookers."

Besides the delegation meetings, there were the bookstalls in the halls, the exhibition room showing the Youth work of different countries and also the small souvenir counters to be scouted. One wished there were 600 minutes in an hour instead of 60. Then one must dash to the school building for the afternoon tea and discussion. Tea time usually was the best discussion time more so than the real discussion time, because the discussion was spontaneous and free. After the afternoon discussion everybody proceeded toward the restaurants again. From the restaurants to the conference Hall again. The evening session usually lasted till 10 P.M. After the evening session one usually hung around for a while looking at the new faces and talking to new friends. There were usually so many questions to ask and also at the same time so many questions to answer too. Again one found time was too short.

One must hurry to the lodgings. The conference Chairman announced seriously several times that delegates must be back to their lodgings not later than half past eleven. If they stay out late, the lodgings will be locked at 11:30 P.M. and they would have to look for lodgings for themselves for the night. We usually got in, in time. But then there were 18 of us sleeping in one lodging coming together from nearly a dozen different countries. We had a lot to learn from each other. We must talk. Of course we did talk, and inquisitively too. Besides there were always adventures to report and jokes to share. And such adventures and jokes are plentiful. Of course, when 1500 aliens with foreign tongues landed in the city of Amsterdam over night, no matter how many guides there were and how good those guides were, there was bound to be someone who would get out of the fold and get lost. And also in between sessions when this large troop of aliens was mobilizing from the Conference hall to the schools or to the restaurants etc. and vice versa, they actually filled the streets like locust pests and on many occasions they actually stopped the traffic.

Due to the efficient management of the conference each delegate got a tram card at the cost of one guilder, and with this card one was licensed to ride on all the tram lines in the city of Amsterdam

travelling as many times and as far as one desired per day for the whole of the ten days during the conference without further payment. The Tram company not only must have lost a huge amount of money, but think of the poor conductors who have to be guides and information bureaux at the same time. Every time when one lost the way, one would just jump on to a tram car and point at the desired destination on the back of one's conference card. (This conference card was one of the most important possessions at the conference.)

One had not only to show it to the police at the doors of the Conference Hall as a pass in order to be admitted to every meeting but on its back there was also printed a list of all the accommodations with their addresses and also a list of the assigned restaurants with their addresses. This card served both as a passport and as a guide book. Besides the conductors, there were numberless students from the city of Amsterdam organized as guides and helpers. They did a tremendous piece of good work in standing at the doors waiting to be wanted, and of course the demands made upon them were formidable. And still they have to scout the streets for lost sheep and to bring them back. It was very easy to get lost in Amsterdam. The streets of the city are of two types: one group of streets radiate out from the center of the city and another set of streets run in concentric circles around the center. There are, as a rule, tram lines on the streets radiating out from the center of the city and canals instead of tram lines run in the center of the concentric streets. And one canal looks exactly like another canal. That was why, there were plenty of chances and occasions to get lost especially when one could not read Dutch, so one could not tell the difference between one canal and another except by their looks. And looks are very deceiving. Consequently there were many jokes and adventures.

Besides questions, answers, reports of adventures and sharing of jokes, there was also unfinished discussions to be continued at times. Again, time proved to be too short. Before we realized that time had gone, the nurse came and turned off the light. She said if we did not have enough sleep, we could not be efficient. Yes, we knew it, but.....

Then the next thing we knew was the gentle voice of the Dutch nurse again, "Seven O'clock, girls." We jumped out of bed. Dashed to the wash room. Dashed to the dining room. Dashed back to our room again. Made our beds. Put things in order and dashed off to the Concert Hall again. We never had a chance to see our beds again until after eleven at night. The same was true with our roommates too if we did not happen to be in the same discussion group or eat in the same restaurant. In one lodging there were fifty girls sleeping in one room. I do not know how they managed to get all they wanted to say said. With only 18 we found time was short enough. Such was the crowded but interesting life from day to day. However all these arrangements did offer plenty of chances for mixing up and informal but more intimate and spontaneous discussions were made possible thereby.

The Plenary Session

The lectures delivered during the plenary sessions were all well prepared and of tremendous value. However, they all seemed to leave the audience hanging in the air. The older men who delivered the addresses stressed more on the point "Christus Victor" and wanted to have youth understand God's will, while the youthful audience was anxious to know, "How we can live collectively in the presence of the problems of mutual concern facing all young people today?" At first glance the speakers seemed to be very logical in saying that if we know the will of God, then we will know the method of solution. But when one comes down to it, there is a deep gap in between to be bridged. The gap is the method of approach. Some stand for pacifism and some for taking action even to taking up arms. An example of such a difficulty was clearly shown by the two speakers: Prof. Niebuhr and Dr. George F. Macleod. Niebuhr stands for action. He feels somebody must sin. He called the pacifists parasites, while Macleod stands for pacifism and he emphasized transforming love.

Dr. T. Z. Koo's address on "The Christian Community and the World of Nations" was greatly appreciated by everybody. During the lecture I was sitting beside a young man from Denmark. He understands some English but he understands German better. Therefore he followed the printed text in German while he listened in English. As he listened he underlined certain passages in his German text. He was very attentive the whole time. After the lecture he turned to me and said: "It is good, isn't it? I have never been so deeply moved before."

Bible Study at the Conference

The Bible Study at the Conference was not a great success. Firstly, there was the complaint that there were too many theologians around. Secondly, a spiritual and devotional attitude during the Study period was sadly lacking. The interpretation of the Bible was more or less taken as an intellectual contest. Fortunately, people learn negatively as well as positively. It really appeared like a miracle that in the setting of the Amsterdam Conference and in the atmosphere of the various types of worship, somehow the Conference members felt a deep regret at our failure in the study of the Bible. Both in the Y.W.C.A. follow-up meetin at Wonschoton, Ziest and at the World Christian Student Federation Conference at Nunspeet, the question of Bible Study for our groups at home was strongly recommended and discussed.

Discussion Groups at the Conference

The Discussion groups at the Conference, too, were not too much of a success. On the other hand a lot was accomplished. The handicaps to success are several: 1. Because some of the members came without preparation and there was not much in store to draw upon for real intelligent discussion. 2. The backgrounds represented by the different members were too much varied. One can only think on the basis of knowledge one already has. Therefore when one is tackling something that one could not imagine, naturally the result

is ambiguous and vague, and the attitudes are strange to each other. But at the same time the discussion period offered a chance for the Conference members to learn the different backgrounds, and therefore helped to understand the various attitudes. The curious thing about it all was that the best discussions were not done in the discussion room, but outside on the street corners while waiting for tram cars or in the tram cars, at meal times or while waiting in the hall ways for meetings to begin. Any way the Commissions acted as an instrument in welding the minds together.

Worship at the Conference

The types of Christian worship are extraordinarily different in their various ways. And the members of the Conference represented groups as diverse as Quakers and Anglicans, Orthodox and Congregationalists, Baptists and Lutherans. At the Conference each of the morning services was led by someone from a different tradition of worship. The opening and closing services of the Conference were of a very simple character. The second day of the Conference was opened by a Free Church Service. On the third day, there was the French Reformed Service; the fourth day, a Lutheran Service, the fifth day, an African Service of Worship; the sixth day, the Conference members had an excursion out to Alkmaar to see the Cheese market and joint in the Dutch youth rally, in the afternoon, therefore there was no morning service, but in the evening there was a service of preparation for the Holy Communion on the next day. On the day before the closing An Indian service of Worship was held, and on the morning of the last day there was an American Service of Worship.

On Sunday the Conference members were invited to three different Communion. There was the Anglican Communion early in the morning in which only the Anglicans and the members of churches in communion with the Anglican church took the sacrament. At 11 A.M. the Conference members were invited to the Dutch Reformed Communion Service in the Nieuwe Kirk, on the Dam. There all baptized members of other churches were invited to partake of the sacrament. While one hundred people at a time went up and sat around the table and partook the sacrament, Prof. Kraemer, the Preacher, read verses from the Bible. Then while the organ played, another hundred walked up to take their places. About 900 people took the sacrament together that morning. There was a deep sense of fellowship, and the experience was a real one. In the evening the Conference members were invited to the Lutheran Communion service where the sacrament was only for the Lutherans. On Monday morning, July 31st, there was an Orthodox Liturgy in the Concert Hall for the members of the Orthodox Church, but we were all invited to attend.

All the different kinds of services and Communion made me feel that I was invited into a rich house where all kinds of delicious food were laid on the table, and I was asked to taste them all, and take which one I liked best. And then I was given all sorts of jewels to examine and asked to take what I liked. I was so overwhelmed by them all that I can not tell the taste and I can not make my choice, and I can not understand the generosity and loving-kindness

of the Master of the house. It gave me a different picture of the church than that I had known before.

As I think back to it now, I liked the Worship part of the Orthodox Liturgy and the Fellowship of the Dutch Reformed Communion Service. I also liked the Call to Worship of the African Service. The other forms of services have been long known to me and I like the simplicity and spontaneity of the services where every body can join in whole-heartedly because they can understand.

The Challenge of Diversity

To me the most striking accomplishment of the Conference was the welding into fellowship of a heterogeneous group of young people of different backgrounds. It was not that the Conference has changed their backgrounds into one type, that of course is impossible and absurd, but it has offered a chance to learn from each other. It is also not that after they had learned they would all agree and be sympathetic, but somehow through the ideal of "Christus Victor," it has proved possible in many instances that fellowship can be found even though there are differences, or at least there is an effort for unity through "Christus Victor."

Here is a picture of the difficulties arising out from all kinds of diversities. In our discussion group on the Christian Youth and the Economic Order, there was a man from India. In the back of his mind every problem must be interpreted by imperialism and the solution only to be achieved by getting rid of imperialism. This is certainly true, but the situation is not quite as simple as that. The man from India, however, would insist on his point and make long speeches on Colonial problems. These speeches were very nice and everybody was glad to learn about conditions in India, but most of the time his speeches were not in line with what we were discussing and the time was limited. He naturally made himself a nuisance and people was not quite willing to stand for it. Then he would feel that others were not sympathetic because they were not willing to listen, while he thought he had a case.

There was a man from Australia and he gave such a rosy picture of conditions that it sounded as though Australia might be a heaven on earth. Then a Japanese girl stood up and said that there was no unemployment in Japan and their economic order was all right. There was too much of a spirit of competition,—my nation is the best. It seemed as though the delegates were evading the problem and not willing to face the truth.

The picture in my mind was: there we were, a group of youth rushing to Amsterdam, all with purposes of their own, out of their own peculiar backgrounds at home. Some came with the idea that the Amsterdam Conference was a World Court with the judicial power to settle all grievances if it wanted to. Some came with the idea that they must do some particular propaganda for a particular policy of their home country. Some came with the idea that my country is the best and you must learn from us. All sorts of purpose were tendered except "Christus Victor." All kinds of attitudes were exhibited except humility. I was in complete despair when I left

the room. I must talk it over with somebody and see how others felt. A man was walking the same way with me toward the restaurant. I noticed that he was labelled as a Rev. somebody from England representing the Church of England. All the Conference members were duly labelled with one's name, country and name of delegation. I had never met him before, but being a "Rev.", I thought he might understand. So I asked him, "We are from backgrounds of great diversities, aren't we?" Not knowing what I was driving at, he answered point blank "Yes". "Our backgrounds do have a great influence upon the way we think, don't they?" "Yes." "Therefore whatever we talk about, we are always inclined to interpret it according to our particular way, and we can't help ourselves, can we?" "No." "It is a fact that our backgrounds are different and it is also a fact that our understandings and thoughts are so influenced by them, that it seems impossible for people with different backgrounds ever really to understand each other's point of view isn't it?" He did not answer, he looked at me and asked,—"Have you had any difficult conversation with the Japanese delegation?" I said, "No, I am thinking of the question how far this Amsterdam Conference is going to carry all the delegations to a mutual understanding in general." He seemed to understand and I felt greatly comforted.

During lunch I was sitting opposite to a Spaniard. He was not directly from Spain but he had not been away from Spain long enough to acquire another language. However he could speak French. He was anxious to talk to me and I to him. But I cannot speak French and he could not speak English. And our neighbors were from Sweden and Roumania and other countries where they speak German and very little English and also very little French. Anyhow with our combined forces we were able to carry on a conversation in English, German and French. A sentence might start with English, be continued in French and end in German or vice versa. Anyhow I learned that he had been working in the Red Cross at Barcelona. He is a Pacifist. I am nearly a Pacifist too with certain reservations or some kind of a pacifist. We talked about the difficulties of knowing the exact meaning of pacifism when one's Nation is involved in a defensive war. It certainly is not Christian to let wrong be triumphant without some sort of check. In talking about such a complicated matter in our limited vocabularies, the conversation was getting into more and more difficulties. Somehow one felt if one shouted louder the other might understand better. Finally the quiet conversation was raised into a shouting. At the time we were not conscious of it because we were too much involved in the conversation.

After lunch when I came out from the restaurant, an American young man came to me at the door. He said he had overheard our conversation at another table, but he did not catch it all, would I give him a summary of it. So I did. And he disagreed with some of our points. His point of view sounded rather superficial to me. I felt I could not accept his. What did he know about the difficulties in finding pacifism in a country at war? But he declared he knew exactly what it should be. I almost wanted to say to him, "Dear

young man, wait till your home is bombed and your dear ones killed for no reason at all and then come and tell me if you are as sure of your position as you feel now. See then if you also would have moments of agony in thinking out what is really the Christian way to take. It is not the principle of pacifism we find it difficult to know. It is at the particular moments of choice of action that we find ourselves baffled as to which way to turn. As long as you belong to a place where people are strong on neutrality and at the same time supply ammunitions to help kill the innocent, I cannot accept your idea and ways of pacifism." But I did not say this. I only disagreed. He was so disgusted that he left in a fit of temper thinking I was a hopeless case. But his very act of leaving in a temper was rather a bad advertisement for his pacifistic ideas.

On the way from the restaurants to the Concert Hall I met a man labelled as from Yugoslavia. But I learned later that he was of Russian descent but now living in Yugoslavia. He was going to be in the ministry. He could not speak English, but only German. Again our conversation was helpless. He said "Father died. Mother died. Alone. Ministry" in the midst of a lot of German words. I made out that both his parents were dead, he was alone and that he was studying for the ministry. I said it over to him and he said "yes." That man must have a rich experience behind him, but he could not get it across. Finally two English men also joined in the conversation, but they were as helpless with the German language as I am. Therefore we did not get very far with the conversation. The poor man finally burst out into a Russian funeral hymn. He said "When die, sing." I do not know what led his mind to a funeral song. I suppose he felt lonely in the crowd and was homesick for his parents. This is another phase of the daily life of a delegate at Amsterdam-giving the challenge of diversity.

On the closing day while I was carrying a suitcase to the door of the Concert Hall, a man came up and offered to help. He did not have a Conference label on, so I could not tell who he was. But he happened to have a magazine with him. In the magazine was an article by Dr. P. C. Hsu. He asked me if I knew Dr. Hsu. I said "Yes, I met him not long ago at the summer school of the F.O.R. at Fan, Denmark, and I know him in China too." His eyes immediately lighted up and he said, "You have been at Fan, I wanted to go too, but I did not go due to financial reasons." I asked, "Are you a pacifist?" He said, "Yes." Then I asked him if he knew Prof. Siegmound-Shultz. He said he is his friend. Then he told me that he is a German, but at present living in Belgium. His name was not on the Conference list. Later at Nunspeet, the W.S.C.F. camp received a card of greeting from him. Robert Mackie said that this man was one of the new discoveries of the S.C.M. in Germany, but he could not come to the camp for fear of getting his fellow students in Germany into trouble.

There in Amsterdam the diversities of the world in backgrounds, thoughts, social, national and international policies were concentrated together challenging the Christian Youth to find the way out in

facing the tremendous problems of mutual concern in the world today.

Our Different Backgrounds and Our Common Calling

Our different backgrounds were brought home to us very clearly, yet our common calling was very vague as shown by the conditions in the Bible Study groups, discussion groups and informal talks. Fortunately it was not the differences that we want to dwell upon. The Conference members did have one thing in common. That was consciously or unconsciously everybody was seeking for fellowship and striving for "Christus Victor" though with different degrees of urgency and thereby with different degrees of success. But the desire was the same.

For me curiously enough the sense of fellowship came at the service of the Orthodox Liturgy. The whole service was so beautiful and sacred. The Liturgy was Mystical-symbolical and dramatic. The whole picture appeared like a vision in front of my eyes. It showed the deepest reverence to God in its form of worship. Yet the whole picture was very pathetic too. There is a God ready to love and there is man struggling to reach God, but somehow they just simply do not reach each other because man has not made right his relations with his fellowmen. The whole vision made me feel that all men are alike in their feeble struggles to reach God. The similarities of men in their sins, in their weaknesses, in their struggles and in their aspirations, made me feel that the similarities between us are stronger than the differences. Since that time I have felt a deeper fellowship for the group experience. In a way it was not the common calling but the common struggle that united man to man, the struggle was a sign of response to our common calling.

Conclusion

The Conference certainly did much to help the youth of the world who were present at Amsterdam to understand the backgrounds of those who are widely different from their own, better than they ever did before. During the last days of the conference there was certainly a genuine sense of fellowship among the conference members. The corners and edges which they brought to Amsterdam with them from their own backgrounds seemed to have been rounded off in the central thought of "Christus Victor." The feeling of fellowship might be an artificial one due to an artificial atmosphere in an artificial circumstances. But if it has Christ in its center, it would take root and grow. We can all build upon the common background of the Amsterdam fellowship around "Christus Victor" which we have experienced together.

The Conference has certainly made the members conscious of their relation to the church. There was a positive feeling toward ecumenical unity. The Conference has helped many to have a clearer vision of the central purpose of the church. Therefore they reflect more deeply on their own places as Christians in the movement. It made many people ask themselves more conscientiously, "What do we stand for and what do we want to do?"

The First World Conference of Christian Youth

J. M. TAN

Introduction

TO write a report on the First World Conference of Christian Youth held at Amsterdam, Holland, on July 24-August 2, is an easy, but at the same time, difficult task. It is easy if the report were merely to tell what happened at Amsterdam during those ten days of gathering; yet it is very difficult if it has to point out what is the significance of the Conference. We know that the Conference has achieved many important things and that something ought to follow the Conference, but it is not at all easy to make a proper summary of the whole conference.

That to write on what happened at Amsterdam is easy does not mean that that part was unimportant. How often have we failed to do many things simply because they look easy. Every Christian knows that it is necessary and rewarding to spend at least half an hour every day for reading the Bible and for meditation. To do so is easy. Yet how many Christians have done it? In this report, therefore, I am going to sum up briefly what happened in Amsterdam first, although it is easy. The larger part of the report, however, is to point out the significance of the Conference, its achievements, and its follow-up work.

I. What Happened at Amsterdam

To tell what happened at Amsterdam, it is necessary to touch upon the following points: 1. preparation, 2. attendance, and 3. program.

1. *The Preparation of the Conference*

The World Conference of Christian Youth held at Amsterdam was the first of its kind in the history of the world in general or of the Christian church in particular. It was brought about by these following responsible international organizations: The World Alliance for International Friendship through the Churches, the Universal Christian Council for Life and Work, the World's Alliance of Young Men's Christian Associations, the World's Young Women's Christian Association, the World's Student Christian Federation.

The organizations mentioned above were collaborated by the following world bodies: The International Missionary Council, the World Conference on Faith and Order, the World's Sunday School Association, and the International Society of Christian Endeavor. A General Conference Committee was named by all the organizations mentioned above two years ago to be responsible for the preparation of this conference. The entire arrangement was under the capable leadership of Dr. W. A. Visser 't Hooft, the Conference chairman, and Mr. R. H. Edwin Espy, the Conference Secretary. The local entertainment was in the hands of a local committee consisting of Dr. J. Eijkman, Mr. Muusses, Miss H. Schokking, and Mr. Robbins Strong.

The representativeness of the international bodies in the preparation of the Conference was one of the significant characteristics

of this Christian youth gathering. These organizations gave both personnel and financial support. This indicated not only their interest in this conference but also the importance of such a gathering.

2. *The Attendance of the Conference*

According to official statistics, there were 1338 official delegates from 65 countries. Besides them, there were approximately 400 official visitors from various countries. Including the visitors, the total attendance at the Conference amounted to 1775 persons representing 73 countries. This indicates another phase of the representativeness of this conference.

As to the age distribution of the delegates, one will find that it was a real YOUTH conference. According to the definition of the Preparatory Committee, a youth was defined to be a person between 18 and 35 years of age. The statistics of the delegates show that 58% of the delegates are under 26 years of age with a mode age at 24. The age group of 25-26 claims 40% of the total attendance.

Regarding the ratio between men and women delegates, three out of every five delegates are men.

3. *The Program of the Conference*

The daily program of the Conference began with a worship service every morning conducted by representatives of Christian groups as far apart geographically as America and India, and as far apart theologically as the Eastern Orthodox Church and an African Negro Church.

After the worship service, came the Plenary Sessions in which the delegates heard famous speeches delivered by prominent Christians from different parts of the world. The subjects and names of speakers are as follows:

- (1) Our Different Backgrounds and Our Common Calling by Mrs. Liliane Miron, Rev. Frans Kooikman, and Dr. Paul J. Braisted.
- (2) The Christian in a World of Conflict by Professor Reinhold Niebuhr.
- (3) Can Men Be Brothers? by Dr. George F. Macleod
- (4) Our Daily Bread by the Rev. E. Lauriol
- (5) The Christian, the Churches and the Church by Dr. Manfred Bjorkquist
- (6) The Christian as Ambassador by Dr. John R. Mott

The third item of a daily program was the one hour and a half Bible study. One of the most significant characteristics of the Conference was the emphasis laid on the Bible Study, which was a very wise policy adopted by the Preparatory Committee. Very frequently, many Christian gatherings entirely neglect this important source of inspiration and power.

In the afternoon of every day, the time was devoted to discussion of some of the important problems which Christian youth are facing. The delegates were divided to discuss seven topics as follows:

- (1) Christian Youth in a World of Nations
- (2) Christian Youth in the Economic Order
- (3) Christian Youth in the Nation and the State
- (4) Christian Youth and Education
- (5) Christian Youth and Race
- (6) Christian Marriage and Family Life
- (7) The Church: Its Nature and Mission

Among these topics, the first and the last were the most popular ones chosen by almost half of the delegates. This revealed the general interest of the youth today as they live in a world of nations full of conflicts as well as in the church designed to bring peace to such a conflicting world. Next to the two mentioned, came the topic of Christian Youth and Education which enlisted the interest of about 250 delegates. The rest of the delegates were distributed as follows: Christian Youth in the Nation and the State...150, Christian Youth in the Economic Order...120, Christian Marriage and Family...90, and Christian Youth and Race...60.

In the evenings of July 25 and 28, there were two special addresses given by Archimandrite Cassian of Russian-in-exile and Dr. T. Z. Koo of China on the topics of 'Jesus is Lord' and 'The Christian Community and the World of Nations' respectively.

Besides these, there were opening addresses given by Dr. William Temple the Archbishop of York, the Rev. Karl Maurer, and the Rev. H. L. Henriod, the Sunday Sermon preached by Dr. H. Kraemer, and the closing address by Dr. W. A. Visser 'tHooft, the chairman of the Conference. The messages given by Her Majesty the Queen of the Netherlands and His Royal Highness Prince Bernhard, Prince of the Netherlands, were also an inspiration to the conference.

One of the most impressive experiences for most of the delegates was doubtless the Sunday Communion Service held in the Nieuwe Kerk, Amsterdam, at which the delegates sat in succession at the table of our Lord in partaking His gifts. It gave us the reality of the presence of Jesus among the group, and led us to the realization of the expansion of the Christian community since the time of Jesus Christ.

II. Significance of What Happened at Amsterdam

1. *Why the Conference Was Called*

As officially stated, the purpose of the Conference was 'to gather representative young members and leaders of the youth work of the Churches and of all national and international Christian youth movements. It aims at confronting youth with the results of the world gatherings of the Christian Churches and the Christian youth movements in the years of 1937 and 1938. Its purpose is to mobilize youth to witness to the reality of the Christian Community as the God-given supra-national body [to which has been entrusted the message of the Victory of Jesus Christ over the world's spiritual, political and social confusion.] To say to confront youth with the results of the world gatherings of the Christian churches and the Christian youth movements in the years of 1937 and 1938 demands a

thorough understanding of what took place in those two years and of the relation between those gatherings with this conference. As a matter of fact, it is not only necessary to have a knowledge of those gatherings but also to possess a historical perspective of the entire oecumenical movement. Without the latter, it is not so easy to grasp the significance of the former either.

The oecumenical movement is not a new thing. Its purpose is to work for church unity, *una sancta*. Unfortunately, the Church has not been able to stand together since the very beginning of its development. In the Acts, we find the division between the Jerusalem and the Antioch group. During the extension of Christianity under the apostleship of Paul, we find the sectarianism among the Corinthian converts. Then after the rise of the church into power, we are regretful to see the great schism in 1054 between the Church of the East and that of the West. Since the beginning of the Reformation which has been strengthened by the tide of nationalism, the ramification of the Protestant churches has become almost incredible. This division of the church has undoubtedly weakened the church as the body of Christ to fully carry out its mission.

During the nineteenth century, the beginning of the youth movement within the Christian field became the vanguard of the present oecumenical movement. Both the Y.M.C.A. and the Y.W.C.A. have been oecumenical in nature, transcending the lines of division among the churches. Later on the coming of the Christian student movement represented another new oecumenical force. The organization of the World's Alliance of Y.M.C.A., of the World's Y.W.C.A., and of the World's Student Christian Federation in the second half of the last century have contributed to acquiring the vision of an oecumenical movement in the church. So it is correct to say that the youth movement is the forerunner of the present oecumenical movement.

Another Christian activity which has contributed to the oecumenical consciousness was missionary work. Various denominations had been carrying out missionary work in Asia, Africa, and other parts of the world. In order to have a higher efficiency of the missionary activities, many denominations saw the necessity of co-operation so the International Missionary Conference was called at Edinburgh in 1910. For the purpose of keeping up that co-operation, the International Missionary Council was created with the purpose of pushing on such cooperation and of holding decennial conferences. Unfortunately, because of the political situation after the Great War, the second conference scheduled for 1920 could not be held until 1928 in Jerusalem. This conference took an important step toward the coordination of Christian forces in different nations by setting up Christian councils in the Orient and in Africa. More recently, we have all heard of the third International Missionary Conference held last December at Madras, India. The cooperation of missionary work has led many Christian leaders to see the need and possibility of Christian union.

From the International Missionary Conference at Edinburgh in 1910, Bishop Brent of the Protestant Episcopal Church of the United

States of America got the vision of applying the experience of missionary work to the corporate relations of the churches themselves. Through his effort and that of many others, the Lausanne Conference was called in 1927 with the participation of nearly all Protestant Churches. This conference attempted to find out the possibility of church unity not only in missionary work but also in faith and order. The result was not too encouraging.

It was also after the International Missionary Conference in 1910, some Christian leaders felt the necessity of extending Christian influence to international relations with the hope of bringing about international peace through the churches. Along this line of effort, the World Alliance for International Friendship through the Churches was organized on August 2, 1914, at Constance, Germany, just before the declaration of the World War. The following resolutions were adopted which constitute the aims of the organization:

"1. That, inasmuch as the work of reconciliation and the promotion of amity is essentially a Christian task, it is expedient that the Churches in all lands should use their influence with the peoples, parliaments and governments of the world to bring about good and friendly relations between the nations, so that, along the path of peaceful civilization, they may reach that universal goodwill which Christianity has taught mankind to aspire after.

"2. That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among all races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into effect."

From the preceding resolutions, it is clear that that was a movement in the church working for international peace. Since the organization of the World Alliance, it has done many constructive things in the political field and was one of the important organizations to bring this Amsterdam Conference into being.

From the World Alliance, Nathan Söderblom, the Archbishop of Upsala, Sweden, got the idea of applying Christian principles not only to international relations, but also to all other phases of life. It was through his effort that the Stockholm Conference was called in 1925 to discuss economic, industrial, social and moral problems, international relations, and Christian education from the point of view of the Church and its responsibilities to them. The result of this conference was not too encouraging either, yet a Continuation Committee was set up which became the present organization, the Universal Christian Council for Life and Work. Because of the disappointment of the Stockholm Conference on Life and Work in 1925 and the Lausanne Conference mentioned above in 1927, the oecumenical movement came to a lull since then.

However, if the church is a fellowship of believers who, as Dr. D. T. Niles of India puts it, are called by our Lord out of the world and to be sent back to the world in order to save the world, it could not remain aloof. In other words, in carrying out its mission, the Church could not and should not disregard the world

situations. To take a brief review of the world situations since the World War, one will easily see that there have been many forces working against the spread of the Gospel of Salvation. The sweeping away of the Russian church by Communism since 1917, the rise of Fascism since 1922, and the spread of both in the twenties, revealed more than ever the weakness of a divided church and the incompetency of the Church in its dealing with a non-Christian world. Especially, in the face of the rise of Nazism, the danger forced upon the Church became more acute. Yet how can the Church deal with all these non-Christian forces, while 'its own house is not in order'? Therefore, in spite of the discouraging results in 1925 at Stockholm and in 1927 at Lausanne, Christian leaders after a short lull or meditation have become revitalized in their oecumenical work in the present decade.

It is only with the preceding historical sketch of the oecumenical movement as our background that we can fully appreciate the significance of the world gatherings in 1937 and 1938 such as the Oxford Conference on Life and Work, the Edinburgh Conference on Faith and Order, and the Madras Conference on International Missionary Work. All these three conferences dealt with the nature and work of the Church from the point of view of oecumenism. The Oxford Conference sought for a concerted action of the Church, while the Edinburgh Conference discussed the common faith of the Church. It is evident that no concerted action could be expected without having a common faith, and no common faith is beneficial unless it can be translated into concerted action. Consequently, with the realization of the intimate relation between the unity of work and the unity of faith, the two oecumenical movements, the Universal Christian Council for Life and Work, and the World Conference on Faith and Order, resolved, after the Oxford and Edinburgh Conferences in 1937, to join hands and the visible result was the formation of the World Council of Churches.

At the International Missionary Conference at Madras in 1938, the conception of the missionary work of the church is redefined. The following two quotations will serve to indicate this change:

"The terms, 'Christian' and 'non-Christian' countries are out of date; the terms 'home churches' and 'foreign missions' belong to an earlier understanding of geography; the terms 'older' and 'younger' churches will do temporarily, so long as they do not imply tutelage. The fact is that the one Church of Christ is living in the world and calls us into its membership and service in every land. (The World Mission of the Church and the World's Student Christian Federation, July 1939, p. 11)

"A church which is not first, last and all the time a missionary Church is not a Church at all. It is not that the Church is not good enough, not sound enough in its theology, not united enough, to be missionary; rather it is not missionary enough to be good, to be sound in its theology, to be united."

In other words, the objective of our missionary work is not the un-Christianized Orient or Africa. Rather it is the un-Christianized world both in the Orient and in the Occident. The Church has

already sowed its seeds in various parts of the world; now the task is to help these seeds grow and spread. There are no longer strictly non-Christian countries in the world; nor are there any entirely Christian countries. No longer should only the older churches be missionary, but also the younger churches. Every church is a missionary church. Because of the difference of financial and social situations, the responsibilities of all churches may not be the same, yet their missionary nature should be the same. The only difference is that they are carrying out different kinds of missionary work. According to a Chinese proverb, this is a time, so far as our Christian movement is concerned, for pooling together our resources; those who have money contribute money; those who have strength contribute strength. Different contributions go to the same goal—the realization of a World Christian Community or the Kingdom of God.

When the oecumenical movement took on such a step and the nature of the Church is so interpreted, it is very natural that the next important step is to get workers for such a movement or such a church. Who will be the workers? The youth of the world. It is only when the youth of the world are guided to the understanding of such a movement, to such a conception of the church that the oecumenical movement could become a success. It was the insight and foresight of the prophetic Christian leaders such as Dr. John R. Mott, Dr. Visser 't Hooft and many others who saw the need of having such a World Conference of Christian Youth that more than 1400 youth could meet at Amsterdam. So in its historical side, the youth Conference at Amsterdam was one of a series of the oecumenical conferences. Its significance lies in the fact that it is the latest landmark in the process of the oecumenical movement. Only when the Conference is understood from against such a background and is signifying such a landmark of progress, is its importance fully appreciated.

2. *What Were the Achievements of the Conference?*

The evaluation of a conference should be done by measuring the results against its announced purpose. The purpose of the Conference which was mentioned before in this report may be restated as to educate youth with the meanings of the oecumenical movement and of the Church and to show them the reality of such a movement and such a church so that they will consecrate their life to the service of Christ. Through the worship conducted by various Christian groups, through the plenary speeches, through the Bible Study, through the discussions, and, last but most important of all, through the personal contacts and fellowship of delegates who were entirely strange to one another but immediately became as intimate as brothers and sisters when they met one another regardless of their nationality, race, color, and professions, I am quite sure that, in the mind of the delegates, the original purposes were successfully attained. They were introduced into the significant oecumenical movement; they got a new interpretation of the nature of the Church; they witnessed the reality of a World Christian Community which transcends national, racial, confessional and professional barriers.

So far as these points are concerned, there is no doubt that the conference was a great success.

The purpose of the Conference, however, did not end with the understanding by youth of the nature of the oecumenical movement and of the Church and the witnessing by them of the reality of the Christian community. The other important half of the purpose is that through such understanding and witnessing the youth will go back to their native lands to work for the attainment of the final goal of the oecumenical movement, *una sancta*, and to influence their churches, their communities, and their friends to work for the same. Unless this part of the purpose is realized, the conference doesn't have a real success. This thought leads me to the last point of my report, the follow-up work of the Amsterdam Conference.

3. *The Follow-up Work of the Conference*

If I were asked to make a brief statement of the goal of the follow-up work of the Amsterdam Conference, it would be 'unity and solidarity.' By unity, I mean the unity of all churches in the world and by solidarity, I refer to the solidarity of every individual church in a community. Both unity and solidarity must be done hand in hand. Whereas without unity, solidarity of individual church may mean raising the wall of division in the Church; without solidarity, unity of all churches doesn't achieve anything worth having.

When the delegates including myself go home after the Conference, there is a lurking danger for them. When they are kindled with the fire of working for unity, they may neglect the importance of solidarity. Contrarily, some of them may feel the necessity of solidifying their individual churches and forget about the final goal of church unity. Either way is undesirable. It is only when both unity and solidarity are equally stressed that the Church could be strong enough to stand on its own feet against any ungodly world forces.

In order to achieve the goal of unity and solidarity, I make the following suggestions for personal and group actions. For personal actions, they are:

(1) Staying in the church. Many young people feel that the Church as it is is a dying institution; its program is not attractive; its leadership is incapable. Instead of thinking out some way to improve the Church, they criticise it and stay away from it. It is true that some of the individual churches are not as good as they should be. Yet after attending the Amsterdam conference, we came to realize that the local church is not the only church, but only a part of the universal church. If it is not good, it is our duty to stay in it and to help improve it so that it will become a vital but not a diseased part of the universal church.

It is not enough to make personal decision to stay in the church. More important is it to influence other young people to do the same if they intend to leave, to warm up the hearts of the indifferent, and to draw in new sheep to the fold.

(2) Maintaining the vision already acquired. The vision of unity and solidarity should never be lost sight of. Yet, from my own experience, I feel that it is very easy for young people to lose sight of a high goal in such a confusing world. In order to maintain the vision, I suggest two methods: a. Keeping up reading the literature of the oecumenical movement. Unless we are fully acquainted with the activities of a movement, very soon we will lose interest in it. If financially possible, it will be better for one to subscribe to some of the publications put out by various organizations such as the World's Council of Churches, the World's Student Christian Federation, the World's Alliance of Y.M.C.A., the World's Y.W.C.A., the World Alliance for International Friendship through the Churches, etc. However, if this could not be done, it is usually possible to get hold of these publications in libraries. b. Keeping up correspondence with a few conference delegates in other parts of the world. In view of the limitation of time, I suggest that one chooses at least two or three delegates from each continent with whom he or she will maintain correspondence. Such correspondence will not only strengthen the friendship already made, but also keep oneself informed as to the follow-up work going on in other parts of the world from which he may draw inspiration and encouragement.

(3) Popularizing the spirit of the Conference and the purpose of the oecumenical movement. Every delegate will have the opportunity to give oral or written reports, to make speeches to young peoples organizations and churches. Put enough time to prepare a report which represents your convictions and then popularize it in every way. It is not true that many people are indifferent toward the oecumenical movement. Rather it is because many people have never heard of it or at least have never thoroughly understood it. It is the duty of the delegates to educate those coming into contact with them the idea and the purpose of the movement, and the methods of helping it.

(4) Strengthening the habits of Bible Study and Prayer. Some of the delegates may already have the habits of daily and constant Bible reading and personal prayer. Yet many of us, I am afraid, feel difficulty in cultivating and maintaining such habits. If so, make new decision to do it. The emphasis on Bible Study at the Conference should have led the delegates to the realization of the importance of Bible reading. The Bible is the source of ceaseless inspiration. The more we study it, the more it will mean to us. In the same way, prayer is the foundation of a Christian life. It is a means of self-examination in the presence of God, a communion with God, and the source of the power of life. No Christian life is a real Christian life without cultivating and maintaining the habits of Bible Study and personal prayer. No matter how anxious we may be to work for church unity and solidarity, we will fail unless we find unity and solidarity in ourselves, in our own life.

As for group actions, there are two channels, namely: the young peoples organizations and the church itself. Many churches already

have young peoples organizations. If so, examine their programs and see whether they are adequate and in harmony with the goal of unity and solidarity. In those churches where no young peoples organization exists, try to organize one. The activities of such organizations should be, among others, as follows:

(1) Study of the oecumenical movement. It is a truism that this movement is not known to many Christians, or not thoroughly understood by them. Because of ignorance or misunderstanding, they may even oppose it. It is the duty of young peoples organizations to make a thorough study of the movement not only to educate themselves but also to educate the congregation.

(2) Study of the topics discussed in the Conference. It is evident that the Amsterdam Conference did not find solutions for the following problems: 1. Christian Youth in a World of Nations, 2. Christian Youth in the Economic Order, 3. Christian Youth in the Nation and the State, 4. Christian Youth and Education, 5. Christian Youth and Race, 6. Christian Marriage and Family Life, 7. The Church: its Nature and Mission. As a matter of fact, the Amsterdam Conference only introduced youth to these problems, but gave no conclusion. If Christianity is to save the world, it should find solutions for these important problems. The answers to them need continuous study of all Christian youth. It is my conviction that one of the important tasks of young peoples groups of any church should be the promotion of systematic study of these problems under competent guidance.

(3) Encouragement of inter-church activities. The unity of all churches should begin from both ends, the top and the bottom. The promotion of inter-church activities is to work toward that goal from the bottom. There are many opportunities for young peoples organizations to do this.

(4) Examining the program of a church. It is the task of the young peoples group to constantly examine the program of a church. I come from a cultural background which pays the highest respect to the old people. Not all old people in age are old in spirit. Dr. John R. Mott is older in age but much younger in spirit than most of us. Nevertheless, the number of old people with young spirit is not large. In a local church, the administration of the church is usually in the hands of an older group. I am regretful to have to say that many of these older people in spite of my respect to them are not aware of the acuteness of present social problems, world situations, and therefore feel quite complacent with the traditional program of the church. It is not altogether their fault. It is partly the fault of the young peoples group to have failed to reeducate the older group. Consequently, it is quite necessary for the younger peoples organization of a church to continuously examine the program of a church and to see whether it is in harmony with the oecumenical movement.

Finally, there are things which the church itself should do. The local church as a part of the Universal Church should popularize

the consciousness of oecumenism. It should give every support to the efforts toward church unity. Most concrete of all, it should support the activity of the World Council of Churches which is in the process of formation. Pray for the success of the council and give material support to its work. As Dr. T. Z. Koo has humorously put it, we want to have the oecumenical church, but we do not try to have an organization to work for the realization of it. In other words, we want to have the spirit, but we do not give the spirit a body. A spirit without a body, Dr. Koo continued, is only a ghost. No use. If we want to see the realization of a real universal church, we should in every way support the World Council of Churches.

Conclusion

The Amsterdam Conference was a great success. Yet its permanent success lies in how loyal the delegates remain to the spirit and purpose of the Conference after they return to their native lands. If they merely report what happened at Amsterdam and do nothing about it, the Conference has only sporadic echoes in various parts of the world, but no actual product. On the other hand, if a delegate reports to his or her native land the purpose of the Conference and takes practical steps to achieve the purpose, then the real significance of the Conference will be known.

The follow-up work I suggested above only represents my personal convictions which are by no means exhaustive and inclusive. I know that other delegates will have their conclusions from their experience and observation. So much the better. The only point I would like to emphasize is that we are one in spirit and are walking toward the same goal, the realization of the Kingdom of God.

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In Remembrance

MRS. ROBERT M. MATEER

The death of Mrs. Robert M. Mateer in her eightieth year occurred September 12th in Tsingtao, Shantung. She came to China in 1889 as Dr. Madge Dickson under the Northern Presbyterian Mission and was assigned to the woman's hospital in Weihsien, Shantung. All of her forty-four years of active missionary service were spent in the one station and she had the privilege and joy of seeing in large measure the fruit of her labors.

Her father was a Bishop in the United Brethren Church and her college course was taken in one of the colleges of that denomination. She then studied medicine and was one of the first American women physicians to take post-graduate work in Germany.

Not long after her arrival in China she was married to Dr. Robert M. Mateer, one of the great missionaries of Shantung, and shared fully in all his manifold labors. None of their three children lived beyond early childhood and Mrs. Mateer gave herself unstintingly to her work. Although after her marriage she did not have charge of the hospital, she assisted in the medical work and even in her later years was often called in for consultation in difficult cases. She taught hygiene in the schools, had classes in the Nurses' Training School and gave lectures

on health. In cases of illness on the compound when no nurse was available it was always Mrs. Mateer who went to the home to help.

She was very versatile and in addition to her medical work she started the Boys' High School in Weihsien and during furloughs of the principals of either the Boys' or Girls' High Schools Mrs. Mateer often took charge. She also at times went on itinerating trips, holding classes for women in the country and inspecting the forty country schools for girls of which she was superintendent.

It would seem as if her time would be fully occupied with these various activities but she did a great deal of literary work besides, translating stories and books with the help of a Chinese teacher. She prepared an organ instructor and one of the best known books for nurses' training classes is her work. Although she accomplished so much, yet she always had time to help anyone in need and she had such breadth of sympathy and such good judgment that everyone, both missionary and Chinese, turned to her for counsel and comfort especially in times of perplexity and difficulty.

Her love for China and the Chinese was so great she felt she could not retire in America and except for a trip home she spent her six years of retirement mostly in Tsingtao. About two years ago she visited many of the Presbyterian stations greatly enjoying the trip through parts of China she had never visited before. Just a few days before her death she was making plans for a class of women to come to her home during the coming winter for religious instruction.

The last evening of her life she was a guest of friends at a Chinese dinner and two hours later slipped quietly away to the other land.

Hers was truly the "abundant" life, everyone who came under her influence felt the strength of her Christian character. She was greatly beloved and the devotion and loyalty of those associated with her were outstanding. There are many, many who have grateful memories of the inspiration and help she was to them and there are many who were brought to the Lord through her words and example. G. C. W.

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Correspondence

Reflections of a Veteran

To the Editors of
The Chinese Recorder.

Dear Brothers,—

The July issue of "The Chinese Recorder" lies in front of me. It has already had a perusal by more than one veteran, and as I think of their enjoyment and appreciation I feel like stopping everything else and sending you a few thoughts that may cheer you up.

(1) Congratulations on the excellent issues these difficult days. I think of the difficulties in bringing out "The Chinese Recorder"

in 1932, and realise how many more handicaps there are now.

(2) Congratulations also on the growing number of Chinese contributors. Possibly one of the most encouraging changes in the years since I arrived in China in 1885 is the manner in which Chinese educated men and women have come into positions of outstanding influence. The names of Chinese members of your editorial board, and of those who are responsible for so much of the wonderful output of the Christian Literature Society for China bear this out. And we have only to think of the National Christian Council, the National Child Wel-

fare Association, the Shanghai International Red Cross, and a host of other vital and beneficent activities, to realise how much has been accomplished in China's Renaissance.

(3) As I sit writing, as I go walking, and even in my dreams, there come flashing pictures of the changes in China since 1885. One illustration may suffice,—the contrast in the conduct of Church Worship. From 1885 to the time I came away what a change in the church service: from the free and easy attitude to the new quietness and decorum, partly from many of the worshippers being of Christian families of second and third generations. Much might be written of the worshipful and reverent spirit, but my mind lovingly dwells on the beautiful Christian spirit shown by the congregations who suffered most in the Chapei

troubles of seven years ago. Words fail me to explain how terribly we feel as we read of the cruel experiences of the past two years. Yet the realisation of the unprecedented suffering and destruction is only equalled by our thankful recognition of the wonderful bravery with which the storm is faced, and the beautiful yet ardent Christian spirit that is exhibited in strenuous Christian service, in healing and helping the sufferers, and in working for a new and stronger China.

We love China as never before and pray for China more constantly and earnestly than ever before.

Faithfully and Sympathetically
yours,

Gilbert McIntosh.

3 West Parade, Bexhill-on-Sea,
Sussex, England.

July 28, 1939.

Our Book Table

CHINA UNDER THE EMPRESS DOWAGER by J. O. P. Bland and E. Backhouse, *Henri Vetch, Peking, 1939*. Illustrated 470 pp. Price Ch. \$25.00. (U.S.A. \$6.00; Great Britain and colonies from Wm. Heinemann, Ltd., London, 21/-).

This is a Peking edition of this life of the Empress Dowager which was first published in 1910. This edition is based on state papers and other official documents, and especially the diary of Ching Shan. The Empress Dowager Ts'u Hsi, earlier known as Yehonola and latterly as the "Old Buddha," ruled over China in one of the most critical periods of its history. Her rule was especially complicated by contacts with western nations and the problems of adjustment that arose in connection with the new influences that beat against China's shores. The Empress Dowager was well informed on the history of Chinese statecraft but quite unprepared to face these new situations. Furthermore her problems were greatly aggravated by lack of modern communications and modern governmental organization in a nation described as a tail too bulky to be wagged. It is this complexity of the whole situation in those critical times and the astute personality of the chief actor in so many dramatic court scenes that make the whole book such fascinating reading.

Many other notable characters pass in front of us on the stage of action as one crisis after another arises. The story of the Tai Ping Rebellion with Tseng Kuo-fan and other Chinese, as well as the foreign participants, is full of interest. Then there is the long period of struggle for and against reform at the end of the nineteenth century with tension between Kwang Hsü and his advisors, including Kang Yu-wei and Liang

Ch'i Ch'ao, on the one hand and the Empress with her more conservative advisors on the other.

The diary form in which much of this material appears gives it added interest.

As one reads the many memorials to the throne and many official pronouncements, during the Boxer troubles and the subsequent restoration, one is impressed with the astuteness and dignity of the "Old Buddha" under most trying circumstances. She is generally master of the situation but when the fortunes of circumstance overwhelm her she still retains her queenly dignity and poise. Even in old age she has a firm hold on the helm. For instance, when Yuan Shih K'ai advanced claims for Prince Pu Lun to the succession to the throne she had other plans and reprimanded him sharply. "You think," she said, "that I am old, and in my dotage, but you should have learned by now that when I make up my mind nothing stops me from acting upon it."

One reviewer has fittingly said, "The authors have done more than write an admirable biography. They have given a picture, authoritative, instructive and absorbingly interesting of the tangled skein of China's political vicissitudes in the last sixty years."

CONFLICT, China, Japan, and Christ.—by A. M. Chirgwin. *Student Christian Movement Press. London. Price 2/-.*

The author is the General Secretary of the London Missionary Society, and as such recently visited as much as circumstance would allow of the China work of his Society. He began his tour with a visit to Japan, and wound it up as a delegate to the Madras Conference. In the course of his travels he had many interviews and talks with Christian leaders, and was able to gather impressions of many things which have important bearing on the work of the Church here in the East. Out of the tour this very readable book has grown. The narrative is attractively written and gives a useful picture of the conditions under which the work of the Church is being carried on in the part of China at present under Japanese control. A few of the allusions must of necessity be to things of temporary significance, but there are added impressions of more permanent features of religious life.

In the closing chapters the writer confronts us very forcibly with critical problems which press for solution if the Church is to advance. These problems, ever present with the Church, appear here in the East with peculiar intensity—in Japan, the relation of the Church to the international order and social order—in China, the low level of Church consciousness with its accompanying supposition, common among intellectuals, that the Gospel is adequately expressed in a Christian "movement"; problems of worship. An awakening to "the master fact of the existence of a world Church" would bring near solution problems as diverse as these at first sight appear to be. This master fact challenges a lot of our own thinking. This is a book to be read for enjoyment and as a stimulus to thought. C.S.C.

BIBLICAL STUDIES. *A guide to what the Bible actually says as to the nature of Christianity. By the late A. C. Price M. A. (Former Scholar of Pembroke College, Oxford; Sometime assistant master Leeds Grammar School). Hodder and Stoughton, 415 pp. 7/6d.*

The secondary title fully describes the book.

In dipping into this book one is impressed most by the colossal amount of time and research which the late author must have put into it.

The author said that "having to teach his boys Divinity he soon found that without a sincere conviction on his part his work was futile. He therefore set himself to investigate the bases of his religion from the original records and to discover what they actually said." Canon Mozley, in the foreword, says "He was pre-eminently a student of the Bible. Neither Philosophy nor the history of Christian Doctrine made a strong appeal to him. He was interested only in knowing what the Bible says about Christianity."

The book takes the form, not of a commentary, but a guide to the various important subjects in Christianity. The subjects dealt with are:—

The Bible and its authors; God; Sin; The decalogue; The Day of the Lord; Salvation, God's part; Salvation, Man's part; The Kingdom; and "his object was not to defend the tenets of any denomination or party but to discover truth."

The studies are clearly intended for the student. It is impossible to use the book without having a Bible at the elbow and turning up every reference named. He frequently refers to the Greek word and a knowledge of Greek is an advantage. But the author wrote, "not for the trained theologian, but for ordinary men anxious to find out what this teaching is and willing to take some trouble in finding it." If Church members could work through such a book of studies their understanding of the Bible would be improved a hundredfold. It is feared, however, that there are but few who would give the needed time, patience, and diligent attention for this most profitable work. Leaders of Bible Classes, and those who have to prepare sermons should find the book valuable. A.E.S.

PREPARING PREACHERS TO PREACH—R. Ames Montgomery, 1939, Zondervan Publishing House, Grand Rapids, Mich.; 243 pp. Price, no price given.

Dr. R. Ames Montgomery, President of the Lane Theological Seminary and Professor of Homiletics of the Presbyterian Theological Seminary has written a valuable book on an important subjects—one which holds the key to the success of the Christian church. Dr. Montgomery not only has wide knowledge of the subject but also a rich experience himself in preaching. This enables him to produce a book which can be heartily recommended to preachers and to students in theological seminaries.

The first ten chapters deal exhaustively with the problem of sermon preparation. Of special value in these chapters are the summaries of principles which should guide the preacher so that he may effectively win people for Christ.

Chapter XI on the "Minister's Study" and Chapter XII on "What is Effective Preaching" call for special attention. In the latter chapter, the author stresses the fact that the present needs of the world call for men who are prepared to meet these needs with a Gospel of Love, Good Will and Sacrifice.

Chapters XIV and XV on "The Preparation of the Preacher" are worth careful and thoughtful reading. The author emphasizes the fact that the preparation of the physical and intellectual sides of the preacher should be regarded as important as well as his spiritual nature.

The last two chapters on "The Inspiration of the Preacher" and "The Preparation of the People" deal with the accusation that the modern church is losing its membership and not maintaining its hold upon young people. The author blames the preacher for this failure. He says,

"What people want is a message that will meet their needs. The Gospel will do that. Nothing else will. Therefore preach it. People will be prepared to hear a man who believes it, lives it, and preaches it."

This is a good book both for pastors and theological students. Handel Lee.

WHOSE I AM AND WHOM I SERVE by D. T. Niles, *Student Christian Movement Press*, London. 1939. 94 pp. Paper cover 1/6 net.

This is an inspiring book by a young Tamil minister, who is the author of "Sir, We would see Jesus." As Evangelistic Secretary of the World's Alliance of Y.M.C.A.s, the writer is well known in India where he is a leader of Christian youth.

The work centers around Christ as the revealer of God and as absolute Lord of the Christian disciple. The work is in the nature of a Bible study and helpful lessons are drawn from the experiences of Paul, Thomas and early disciples.

The concluding chapters on "Jesus, Our Contemporary" and "The Fact of Christ" press home the conviction of the living presence of Christ in the life of the Church and of genuine believers today.

In a Foreword, the Archbishop of York says, "This is a most refreshing and stimulating little book. While in one sense Mr. Niles' message is the message of all the saints, and certainly he would not wish to be anything else, yet no European or American would have given it to us in exactly this form; and the novelty of the form brings increase of insight."

HOT-HEARTED. *Some Women Builders of the Chinese Church* by F. I. Codrington: *Church of England Zenana Missionary Society*, London. Price 2/-.

One is well accustomed to hearing that the women of China are the hope of the country. A perusal of this book will convince you if you need convincing. Told simply are stories of a large number of women who from the earliest days of the C.E.Z.M.S. have played a great part in building up the work of the Church. The work of this Society in Fukien province is closely linked with that of the School for Chinese Girls of the same mission in Singapore. From its doors went out the early workers. Courageously they turned their backs on the comforts of the treaty ports and fared forth into the hinterland of the province. Here they worked amongst a people speaking a different tongue and alien in all their ways. How they helped to build the kingdom of God by preaching and teaching, healing the sick and caring for the leper, is an interesting story, a tonic for all who feel depressed about the future of the Church.

Too often in recording in English the story of the building of new Christian communities in Mission lands, we hear mainly of the foreign missionaries. In this book we have recorded the deeds of these previously unsung heroines, the brave Chinese women, who overcame centuries-old prejudices to take, sometimes at the cost of life itself, their place of leadership in the various branches of Christian work. We see what can be done by adequately trained leaders, but we also glimpse the fact that the supply is nothing like sufficient to meet the needs of the increasing multitudes of women in this country who are searching hungrily for that which satisfieth the heart. The book presents a challenge for others to follow in their train. M.H.B.

THREE WEEKS OF CANTON BOMBINGS by Shuhsi Hsü, Ph.D.—1939. Kelly & Walshe, Limited, Shanghai.

This is another of the series of booklets prepared under the auspices of the Council of International Affairs, Chungking. The first chapter of this book is devoted to stories and descriptions of the bombings in Canton. It is claimed that these acts were committed "for the purpose of terrorizing the civilian population, of destroying or damaging private property not of military character, and of injuring non-combatants." Following this are two chapters on "The World Versus Japan" in which Japan is condemned on the basis of statements made by Japanese leaders and also those of other nations.

The final chapter takes up "An Examination of the Law" relating to bombing by aircraft. Illustrations from the Great War are cited and some of the articles of "The Hague Rules on Aerial Bombardment" are quoted and commented on.

This work is another of the statements of China's side of the case in the present unfortunate conflict.

THE TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN, Second Series, Vol. XVII, 1938 Agents: Kyo Bun Kwan, Tokyo, and Kegan Paul, Trench, Trubner & Co. Ltd., London. Yen 7.50.

The first article in this issue is a long one written in German by von Dr. Kurt Singer on "Das Bild Der Kreisenden Drei." Several pages of illustrations of the symbols as they appear in Japan, China and other countries are given. This is followed by an article "On Three Antique Lutes" with XVI Plates.

Among other articles are one by Professor Zenichi Itani of Tokyo University on "The Economic Causes of the Meiji Restoration" and one by Dr. Herbert Gachert on "Social Changes During the Tokugawa Period."

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Educational News

CANTON UNION THEOLOGICAL COLLEGE 1938-1939

President's Report:—The twenty-fifth year of our school has been one never to be forgotten by anyone connected with its life and work; certainly not by any of its students. First came the weeks in Canton before its fall when the city was subject to almost daily bombing. That experience was new only to the new students. The older students had already had nearly a year of such experience and were able to get some example of concentration on college work.

Then came the exciting days of the unexpected fall of Canton; the streams of refugees past our school and the emptying of a great

city in a few days. The enemy forces arrived. Some of the students joined the throng of refugees, sharing their hardships and uncertainties. About half of the students, chiefly of the higher classes, decided to remain behind to care for the people—chiefly women and children—who were unable to get away. More than four months of refugee work brought the students into closer contact with human need with all its exhausting demands on time and energy and ability.

All these months there was the anxiety and uncertainty of life in "occupied territory." When at length the immunity from enemy interference threatened to come to an end, and attempts were being

made to relate all in the city definitely with the enemy regime in such a way as to seriously compromise loyalty to their government, the students felt that it was no longer possible for them to continue in Canton. Then came the uncertain journey overland to Hongkong by little-travelled roads and hidden streams to avoid enemy forces.

Hongkong for most of the students meant Shatin with memories of the high experiences of religious retreat. In March it became a centre of refuge and recuperation. Gradually normal life returned; studies were begun again under the new method of tutorial supervision.

Moving to West China:—The opportunity to go to West China challenged the faith and courage of our students. To them and to their families, with little experience of travel of any kind, it seemed a great undertaking full of the unknown and the uncertain. They met with high hearts steerage passage on a coast steamer, dirty inns and 4th class travel on the Indo-China railroad. When the border was passed and they entered free China, love of country burst into patriotic song. Then there was the thrill of passing mountain after mountain by railroad and by bus. At last came the quiet of Erhai Lake and the scenic wonders of Hsichow.

Living in the crowded dormitories has been of the simplest sort, and unattractive except for its cordial fellowship with students from other parts of China. The climate, the atmosphere of a university, the quiet of a mountain refuge has encouraged good hard study again.

The year began with forty-four students, two-thirds of them in the higher department. The opportunity to go to West China was open only to students of this department. We have now twenty-

five students at Hsichow. Three more of the old students are on the way.

Administrative Difficulties:—This has been a most difficult year for those charged with the administration of the school. Never have there been so many difficult questions calling for immediate decision. Never has it been so difficult to convene the Board of Directors. Never have the views of members of the faculty and board been more divided or more positive. It seemed at times as though there were no future for our union. But the essential loyalty of all those connected with the school won united support for decisions once made. Looking back from the point of view of the year as a whole, the wisdom of each step is seen to have been made abundantly clear.

Refugee Work:—The decision to discontinue classes and to undertake refugee work was taken by the staff. Without this action the Paak Hok Tung camps, second largest in Canton, taking care of more than 6,000 refugees, would not have been possible. Morrison Hall was used as a hospital, Fulton Hall for religious and educational work, other buildings for the housing of refugees and workers. Several acres of college land were used for the raising of vegetables. On other college land mat-sheds were put up for a special camp for Mohammedans.

Leaving Canton:—On the question of leaving Canton there was a difference of opinion in the staff and in the board. A meeting of the latter in Canton took one action, a meeting in Hongkong took another. The matter was really in the end decided by the students who, after the fall of Canton were given freedom to leave or stay as they should themselves decide. Later experience in Shatin and at Hsichow showed that in spite of the lack of equipment in the latter

places the students could do much better work. The previous months in Canton had shown the very great difficulty for either students or teachers to carry on their regular classes in connection with refugee work.

The decision to go to West China was made by the Board. Judged by the work and progress of the students since moving here this was a wise action. Something is due, it is only fair to say, to the good fortune that opened the way for coming to Hsichow and co-operating with Hua Chung University.

Cooperation With Hua Chung:

—The form of co-operation with this university by which our students live in the university dormitories, their classes are held in the university buildings and the courses of the university are open to our students, has to be in the first instance a personal decision. It enabled the school to begin work within a few days of arrival. The policy of housing the students together will need review from time to time in the light of experience. The university authorities feel that it has been advantageous to the life of the institution and desire its continuance.

The Larger Field:—The moving of the school to a Mandarin-speaking province and a close relation with a Mandarin-speaking university has made it necessary for our students to learn the national language. The use of Cantonese in our school has hitherto limited the field of its work to the people of one province. Students from other provinces are now applying for entrance to our school. Has not the time come for the school to escape from its provincialism and accept a larger mission? The one real difficulty is that our foreign staff at present is unable to lecture in the national language. Progress of students in English makes instruction in that language increasingly possible.

But new teachers, at least, should be expected to study Mandarin.

Proposed Curriculum: — The affiliation of our college with a university has been before the Board many times in the past. But hitherto it has not been possible. Now it is both possible and highly desirable. Hua Chung University, on its part, has long hoped for affiliation with a theological school. In addition to its arts and science courses it has a department of music and a school of education. In its catalogue it has nearly all the courses of our own curriculum. The University has shown a fine spirit of co-operation and it has not been difficult to work out a combined arts and theological course. This has been passed by both faculties here and is submitted for your approval.

All the present curriculum subjects are included. The chief difference is the addition of the subjects of the first and second years of an arts course. At the end of four years our students taking this course may qualify for the Hua Chung B.A. degree. An additional year will be required for the completion of theological work. The special feature of the present curriculum, which provides for a special form of practical work for each year, is retained. Nanking Seminary, after an intensive study of the question on the part of Dr. Stanley Smith of its staff, has worked out a similar course for which it offers a B. Th. degree.

A number of years ago such a course was approved by our Board, but has never been put in operation. Increasingly students are looking forward to opportunities for advanced study. The middle school foundation is not a sufficient basis for either theological or advanced study. This joint course need not take the place of the present course until it has been given a thorough trial and proven practicable. The chief

difficulty of course is the indefinite period of our connection with Hua Chung University. It does however permit a beginning. Later it may be possible to relate our school to some other University or to work out an arrangement with Hua Chung by which the first two years may be given in a university. If it should not be possible for the students to continue to qualify for an arts degree the arrangements proposed two years ago with other theological colleges in China for common examinations and degrees might still afford sufficient recognition of such work.

Keeping A Close Connection:—

The removal of the school to Hsichow has made more difficult the direction of its work by the Board. In addition it will doubtless continue to be difficult for the Board to have all of its regular meetings. An ad interim executive committee is proposed to maintain close relations with the work of the school and to take actions not admitting of delay. Would it not be possible to plan to have a member of the Board to

visit the school each term? It may be possible also for the president or some other member of the staff to attend meetings of the Board once or twice a year.

Facing The Future::—At a time when so much in China is disturbed it is something to have the opportunity of constructive work for the future in leadership and training. We must sound a new urgency in our appeals for funds and staff. Much depends upon every church and mission maintaining its contribution undiminished. Beyond that we must ask for additional funds, more difficult to grant, but essential, if this work is to be at all adequate to the need.

With more than ordinary sense of gratitude we must acknowledge the special providence of God through all the uncertainty and dangers of the year. Only as we trust in his guidance can we be confident of the way ahead. May the second quarter century of the college history be even more fruitful under God's blessing than the first.

The Present Situation

OPPORTUNITY AND DANGER IN SHENSI

"The other chief way in which our work is being affected is the difficulty of communications. We have absolutely run out of Bibles, Gospel portions, and other literature, and it is very difficult and expensive to get any fresh material through.

"The war has brought people from all parts of China. There is a group of five officers, who came from various provinces in South China, that attend a Bible Class regularly each Sunday afternoon. None of them have studied Christianity before and it is a great joy as well as a big responsibility to present Christ to them for the first time. There are also large numbers of wounded soldiers, and the chief officer in charge is glad for us to go along for regular visits to talk with these men, and preach, and help them in any way we can.

"A fortnight ago we had the week of special evangelism during the Chinese New Year holiday. A group of about twenty of us, including leaders of the local church, went down daily to preach in the south suburb, where the crowds are biggest. People seem to be more ready than ever to listen to the Message we have come to bring. Some people stood for a couple of hours listening intently.

"The Chinese leaders in this district need to be remembered specially. Many of them are carrying on faithfully amidst difficult and disturbing conditions. I have had a letter this morning from one of our leaders telling of a class that has been held for about twenty of the lay-workers from the different church centres in that northern district. The class was held out in one of the villages." (The Missionary Herald, July 1939.)

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"We realize more and more just what has been accomplished because we did remain. There is no question but what we have saved our property, the lives of many Chinese, the honor of hundreds of Chinese women and girls and the lives of some valuable farming animals. We have been able to bring many into the Church partly due to the fact that these people have become interested in a religion that would make people forget themselves and remain in danger just to help others. They feel that we five must have something that they have not since we are willing to risk the dangers of staying here in order to protect them. They soon find out that the key is the Christian Faith and Trust and they are eager to learn all about it and the soil is ready for the planting of the Christian Faith. We have had many baptisms and many more are preparing. We can see many results of our work.

"So many are very poor and yet the other day they sent a committee to us with a little gift to express their appreciation and they asked us to use the one hundred and thirty-two dollars (Chinese money) to buy something when conditions are more peaceful. They are not willing that we should use the money for them, though I suspect that it will eventually go to help some of the very poorest. Perhaps we can use it towards supporting our new babies for we have some twelve little ones left with us (ten girls and two boys) which added to our previous family makes a group of seventeen to feed and clothe. A gift from a lady in Boston, has put in our hands one hundred and twenty pounds of Klim and so the babies are doing nicely." (The Spirit of Missions, July, 1939.)

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"In spite of the widespread anxieties and dislocations," writes Bishop T. K. Shen of Sian, Shensi, "the Church is having unprecedented opportunities. People of all classes, officials, soldiers, refugees, are most open to the Gospel. Our Church in Sian is crowded every Sunday. The head of the Yellow River Conservancy, a returned student from Germany and a native of Shensi, asked to be baptized two months ago on his death-bed. It made a great impression upon the educated in Sian. Whether we win or lose in the war, there will be greater need for missionaries to help the Christian cause in the Far East. I am sure you will do your best to encourage people to come out." (The Spirit of Missions, July, 1939.)

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The Presiding Bishop of the Church in China, the Rt. Rev. Frank L. Norris, has completed 50 years in China, 25 years as bishop of the North China diocese. He writes: "In spite of all the troubles through which China is passing, the dioceses have kept up their contributions for the Church's missionary work in the province of Shensi." (The Spirit of Missions, July, 1939.)

WORK AMONGST CHILDREN IN SOOCHOW

On June 1st the four Missions in Soochow, the Presbyterian, the Methodist, the Baptist and our own, each opened what we have called R-Doong Kyeu-Tsi Ts'oo (Children's Refugee Groups) with one hundred children from six to twelve years of age (foreign count) in each. We had been promised from outside sources the sum of \$2.00 each per month for four hundred children, making \$800.00 per month as a total; and a like sum is guaranteed to cover July and August also. This money is to provide one "square" meal a day for these little poor children; we meantime providing the place, supervision and rudimentary instruction in a number of subjects, among which are the rudiments of mathematics, of Chinese, of general information, music, religious instruction, play, etc. In our station some of the vacant Soochow Academy buildings are being used, and the atmosphere of what used to be a boys' boarding school, with boys from about twelve to twenty, has suddenly changed to the very vivid atmosphere produced by these one hundred absolutely happy and eager little boys and girls, to whom all that we are giving them is a little bit of heaven. One hates to contemplate the fact that our funds are for three months only; for all that is being done is only too plainly fundamental. Almost next door to where these children are is our clinic—established across the way from the church, in our old parish hall. The doctors of the clinic are beginning this week to make a systematic physical examination of these hundred children; and as a beginning we have purchased one hundred little tooth-brushes, Soochow hand-made, and good, at the overwhelming cost of Mex.\$4.40 for the hundred! Was ever made a better purchase?

Our clinics have continued their fine work during the past month. In our own section we had about 4,000 patients, and in all the clinics this month of May the doctors examined and treated once more about 15,000. (District of Shanghai Newsletter, June 1939.)

EVANGELISM IN FUKIEN

A two-month Station Class was held this spring at Yutung. Forty-four women attended: and the entire church and community was warmed and stirred by the influence of this prolonged and intensified form of Christian activity. In Hsiasuenkeng, where we held Station Classes two successive years, 1937 and 1938, the women who received this training are now ready to take their places along side of the men members of the church, as teachers in a literacy project by which they hope to completely banish illiteracy from the church and the community. Are we proud of them?

The outstanding feature of the spring evangelistic campaign was the series of nineteen Training Conferences conducted by three different teams, all of whom met with abundant evidence that the Spirit of God worked through the program. In the daily staff meeting visiting and local workers together wrestled in prayer and in earnest thought with a list of definite persons who must be helped and problems which had to be solved if our campaign was to be a real success. In many cases clear cut victory was the result.

Following a Stewardship hour, one man went to his pastor for advice as to how he should begin to make his business really Christian, and at the closing service told publicly of his decision to give up the sale of articles for idol worship; another member realized that pastoral support is an essential part of church stewardship and was led by the

District Superintendent to make his first pledge for this purpose; an elderly lady, well past sixty, came with her problem of gambling and asked us to pray that she might be released from its power and later witnessed to her determination to break with this sin; a young woman, whose home life was very unhappy because of opposition to her Christian faith, ordered her first Bible with the promise that she would study it daily; and a young man after a hard fought battle, was delivered from the opium habit and from gambling, and began work on his long neglected fields. (The China Christian Advocate, September, 1939.)

LIFE IN CANTON

I have seen modern university, middle school, and primary school buildings, up-to-date hospitals, beautiful residences in ruins or else emptied of every vestige of movable furnishings or else occupied by the powers that be. I have seen Canton a dead city, a deserted city, a mere shell from which has been blasted, driven, or torn the culture, the life, the hopes, the happiness—the all of the million and more Cantonese people who once called it theirs.

Since coming to Canton, I have seen some and heard more of the suffering, losses, dangers, distress and death in recent months of the friends of the years past and my heart has ached with indescribable aching. I have seen morning after morning the poor helpless hungry men, women and children come to the Tung Shan Baptist Church for the one bowl of wheat-bean-rice gruel provided once daily by the relief committee. They bring bowls of any and all sizes, tin buckets and tin cans of assorted build and size, enamel cups or stewpans, all manner of rough crockery receptacles, and what not for the gruel. Some have spoons and some do not.

I have literally seen these starving people "lick the platter clean" inside and out lest one drop or grain be lost. They assemble an hour or more before eating time, and by faithful workers have the gospel preached to them.

The blank despair, the uncomprehending stare, and the expressionless countenance of many of these people are heartbreaking. The children love to sing "Come to Jesus," "Jesus Loves Me," "Only Trust Him," etc. Many of the older ones as well as the children listen eagerly also to Bible stories and the gospel message. Such "soup kitchens" in six Baptist churches in Canton minister to nearly 5,000 people. Believers from among these thousands are added to the churches constantly. (Western Recorder, September 7, 1939.)

Work and Workers

Rural Reconstruction in Fukien Province:—At the Wu Li Ting Experiment Station near Foochow, Fukien Province, work for the improvement of living conditions among the villagers is being carried on along several different lines. Financed by the provincial government the actual supervision

and management of the work has been assigned to Fukien Christian University and was, until war conditions forced a change, under the direct charge of Dr Francis Chen, assisted by other members of the staff.

The farmers have been helped by the loan of seed wheat and by

the organizing of a cooperative society for the selling of eggs. The workers at Fukien Christian University have also tried to promote improvement in beekeeping, improvement in the growing of rice and the control of the litchi bug. (The China Christian Advocate, Sept. 1939)

Missionary Women of China Continue their pledges:—Records are sufficient proof of the fact that the annual meeting of the China Woman's Missionary Society, held in Moore Memorial Church, in Shanghai on May 4, 1939, was nothing short of miraculous. In spite of the destruction and insecurity of life so prevalent in China today, the treasurer of the Society, Mrs. S. H. Tsao, reported all pledges paid in full—which included \$300 for Africa, \$1,000 for Manchuria, \$800 for Yunnan, in addition to various local funds provided for carrying on the work of the Church.

As if not content with this splendid achievement, an additional amount of more than \$1,200 was given in life memberships, special gifts, and in other ways.

In spite of the almost total destruction of much of the Sungkiang area, and the heavy losses of those members who finally escaped to Shanghai, the women of the Sungkiang district decided to make Bishop Arthur J. Moore a life member of the Missionary Society in appreciation of his service to China during the recent troubled years. So freely did the gifts pour in that the district was able to provide a \$100 membership for Bishop Moore, and in addition to that, a \$50 membership for his wife. (World Outlook, August, 1939)

West China Preachers' Institute:—The Two Weeks Short Course for Rural Pastors and Women Evangelists was carried out according to schedule last May. There was an attendance of 61

from over forty churches in western Szechuen. The program was strenuous but the delegates were increasingly happy and enthusiastic about the school and have caught a new vision of rural evangelism and of building up the rural church. There was an air alarm the first night and again the last night just as the final meeting was about to close, but quiet between these parentheses and no raids. (Nanking Theological Seminary Bulletin, September, 1939).

"Occupied Territory":—The wonderful part of the return is that taken by the Chinese Christians themselves. They have been so splendid. Ours, when they fled, were concentrated in three different places to the north and carried on the services while in refuge. The first service held here in the restored and cleansed Emmanuel Church was a truly glorious one! The chancel fittings are now rather crudely constructed out of the only two remaining pews; the organ, plastered up in the gatehouse walls, was undamaged by mildew or moths or mice; the altar and benches were borrowed from the Mahan School chapel. The gray brick walls were hung—splashed—with dozens of gorgeous red scrolls, on which were lettered the prophecies of the Old and the fulfillments of the New Testaments. Added to the Church were forty-five newly baptized. Of these, thirty-seven were in Emmanuel and nine in Holy Trinity, in the middle of the city. St. Faith's students were among those, including the youngest daughter of our oldest alumna.

It is very plain that in God's time even the terrible losses, awful suffering and spoliation will be made right by Christ's love, beginning in our own circle, as one of the grains of mustard seed—already shooting out great branches.

We face the future with high hearts. True, we are terribly shorthanded, but it is time to press on. (The Spirit of Missions, September, 1939)

Catholic Cooperative Society Helps Needy Chinese Farmers:—Peking.—Three years experience have proved, in the opinion of Father Joseph Jansen, S.V.D., Pastor of Tsinyang, Honan, that the Co-operative Society for the benefit of agricultural workers of which he is in charge has more than justified its existence.

Funds placed at the disposal of Father Jansen for this purpose were loaned out to various groups of farmers, or to villages at a nominal rate of interest. Some 700 families in a score of villages have benefitted up to date from this scheme. The Pastor takes no direct part in the business transactions which are conducted by a board of Chinese Directors. The principal feature of the system is that loans are not made to individuals but to groups of farmers who elect from their own ranks an unsalaried agent who is responsible to the Co-operative Society. Each individual farmer is in his turn responsible directly to the agent.

The benefits accruing to individuals and to entire villages have shown the people that honesty is the best policy when dealing with the Co-operative Society. No appreciable losses have been sustained and in practically every case loans have been paid back promptly. Interest on loans is slowly increasing the original fund. So impressed with the good results of the scheme were a number of local business men that they volunteered several loans totalling about one thousand dollars, stipulating only that the

interest received should be added to the original loan fund. As a result of the good will gained by the mission as patron of this movement 600 adult baptisms were registered in the Tsinyang mission during the past twelve months. (Fides News Service).

Influence of the Bible:—"One place in the Haichow field, which has from the very beginning been noted for its Bible buying, has shown the fruit of this seed planting in a most remarkable harvest. Three years ago this place was just another market town with no Christians and with no Church and without interest in the Gospel. When the very first enquirer there showed an interest, Bible buying began and, as enquirers have been added, they have shown the same willingness to buy and study the book. The result is that Tunghsin, the place referred to, now has become a self-supporting church, and at this time, when all self-supporting churches are having a very difficult time, due to the ruinous effect which the blockade of the China coast and the constant air raids have had on business in all this section, that church is going forward with greater strides than ever before. Not long ago, the Tunghsin Church sent in representatives to me saying they would like to help in a forward movement in the villages near their town, and were willing to pay half the support of a worker to go out in the near-by villages and preach the Gospel. In a disturbed time like this that was a wonderful exhibition of loyalty and devotion. One thing about the Tunghsin group is their fondness for the whole Bible. They seldom buy Testaments; they buy the whole Bible, and in large type too." (The National Bible Society of Scotland Annual Report—1938).

Notes on Contributors

Miss Yu Chih-Ying is Adult Activities Secretary of the National Committee Y.W.C.A. She has been at work in West and Southwest China.

Bishop John Curtis is connected with the Church Missionary Society. His diocese is the Province of Chekiang and he has been resident for several years in Hangchow. He attended the Madras Conference as a delegate from China.

Rev. T. C. Wu was in the first graduating class from the University of Shanghai. After studying in the U.S.A. he was a pastor in Shanghai and also acted for some time as secretary of the D.V.B.S. before taking up his present duties as general secretary of the Chinese Mission to Lepers.

Dr. P. C. Hsu is a professor of the University of Shanghai, who has been a member of the Fellowship of Reconciliation for many years. He was a delegate to the Madras Conference.

Mr. Y. T. Wu is on the staff of National Committee Y.M.C.A. acting as head of the Literature Department. For many years he has been active in student work and literary work. He attended the Madras Conference as a delegate from China.

Mr. C. C. Liang is on the staff of the National Committee Y.M.C.A. and in recent years has had special responsibility for youth work in the cities acting as secretary of the Youth and Religion Movement.

Miss Liu En-lan has been professor of geography at Ginling College but at present is studying in Oxford, England. She attended the Amsterdam Conference as a delegate from China.

Mr. J. M. Tan is a graduate of Fukien Christian University. He has acted as Registrar of that university and also has been secretary of the Fukien Christian Educational Association. At present he is studying in the U.S.A. and attended the Amsterdam Conference as a delegate from China.

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In the July issue there was an interesting article on Chinese Art and Modernism, the Rambling Meditations of an Architect by Mr. J. Van Wie Bergamini. We are happy to add now some further information about this author.

He is a member of the American Church Mission, Diocese of Hankow, and has been in the Orient twenty-five years. He was architect for the A.B.C.F.M. Church at Tehchow, the Southern Baptist Church at Kaifeng, the Church of the Triumphant Way, Nanking (not yet built) and St. Andrew's Church, Trinity Church, St. Saviour's Church and St. Hilda's School Chapel, Wuchang. Also St. Lois School Chapel, Hankow, Holy Trinity Church, All Saints Church, St. Margaret's School Chapel, the Tokyo Union Church, and the Chapel of St. Luke's Int. Medical Center all in Tokyo are his work.

He was one of the first architects to use Chinese motifs in the design of mission buildings.

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